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## THE BETTER WAY.

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## THE ROSTRUM.

The Phenomena of Spiritualism.  
Extracts from Lectures by Mrs. E. A. Wells, at Memorial Hall, Cincinnati, Sunday, December 2, 1888, for the Congregation of the Society of Union Spiritualists.

### INVOCATION.

Oh, Our Father! Our love, our light! We pray to thee that the day be not far distant, that all shall behold thy light to profit thereby. Bless those whose bitter experiences cause them to come to thee in heart. Teach them that these experiences are only sent to ripen out the inner power of existence, and thus have trust in thy decrees. May our fellow beings be uplifted and strengthened to endure the trials, to better realize the blessings that show down upon them, causing them to rejoice, and sing a song unto thee who doeth all things well. Amen.

### LECTURE.

The phenomena of Modern Spiritualism in its many phases has repeatedly brought forth much controversy, and that all cannot see it in the same light is not surprising, when taking it in consideration as a whole. The true beauty of Spiritualism in this respect is its simplicity, and to rob it of this, would be taking away the principal of its charms. Ask the mother who has laid her beloved treasures one by one in the ground, or consigned their earthly remains to the grave, what comfort Spiritualism has been to her in the hour of affliction, what serenity of soul it lends to the suffering, when through it, by some little word or token the conviction is presented that her treasure still lives; how through its simple methods it is enabled to produce the most wonderful culmination of psychic results.

As a doctrine it cannot but give strength and hope, and through its varied relations expedites the soul to soar aloft by final progression, and during this interregnum proving there is no death. How this should influence our lives is hardly to be expressed. It inspires us to live for others; to aid in healing the wounds of suffering humanity; to alleviate broken hearts; and indicates how to preserve that harmony which is known as peace.

As such a fountain of truth we must expect antagonism, for its claims are wonderful enough to confound the world at large, and its materializations equal to the appearance of Jesus to Mary Magdalene. But we may rest assured that any attempt to crush out its manifestations will only serve to advance the cause more rapidly than ever, and continue until skepticism can no longer endure. And further, that the latter, this antagonism with the inner self is destined to lead man to a higher existence.

The knowledge that when the grave closes upon our loved ones, they continue to live as spiritual beings, and long to reveal their presence to us, is manifested through the phenomena of Spiritualism. That it is but the casket of the real being that is laid away is proved by their return as living intelligences, and as such are enabled to teach us many things concerning our progress and our limits as human beings.

Marvelous changes have been going on in material creation during the recent past and we are now reaping the benefits in the present. It has resulted in the opening of our vision to the spiritual, and now we know that around every one hovers a guardian angel following out the decrees of the divine will; giving messages of comfort, watching by the bedside of the dying, and doing all in their power to uplift humanity. But no matter from whence they come, so long as they bring comfort, for they too have duties to perform, and thus bestow it upon poor humanity—they whose earthly tenement is frail and only to serve a life on earth, to teach the soul obedience, and to prepare for something better.

Though surrounded by much to create happiness, there is still a longing within which cannot be appeased. The struggle for perfection, peace, and purity makes life become painfully unsatisfactory at intervals, and causes a desire in the soul for freedom. Then comes the mission of the unseen, whispering words of cheer and inspiring with hope; administering with love and bringing the balm of Gilead to heal our wounds. Were they empowered to bring roses instead of thorns they would gladly do so, but their mission is to heal, comfort, and when ready to succumb, give renewed strength by which our burden is gently lifted and lightened.

These are all effects of the phenomena of Spiritualism, and which is now established beyond a question. The most enlightened have been convinced of its claims, and under it superstition is slowly but surely passing out of existence. Without it humanity would be finally carried to materialism and its attending results. It came at the call of a need just as Buddha and Christ came in right time, and as the race advances it will comprehend its mission. As the former met with opposition, so must we; and as Christ was accused of being in league with the devil and darkness, Spiritualism must pass through the same trial. But by working in harmony it will not be affected. It may have its betrayers who cause a shadow to be cast over it, but it is only like a cloud passing over the face of the sun to come forth more resplendent than ever, and in time illumine the world with a light whose rays will unmistakably tell of the soul's immortal nature.

To the materialist, who peers in the darkness and despairingly calls for light, Spiritualism will prove a beacon, a priceless gem not to be substituted. It discloses that this world's possessions are only transient, and that those of the spiritual are eternal; that man is judged by his interior worth and should conduct himself accordingly; that he only realizes how little he knows when trying to comprehend causation. But for his enlightenment in that direction Spiritualism has been bestowed upon him, and through which, he first of all, recovers his supposed lost ones. No delicacy need now be exercised in soliciting for more light. Christ says when bread is asked for, the Father does not give stones. The prayer is answered by thousands of mediums everywhere. They are the standard bearers of this truth, but like in the past, have a thorny path to travel, and thus should be gently approached in the search for light.

As Spiritualism not only threatens but interferes with the past, we must expect opposition. The pharisees and scribes of to-day are like those of two thousand years ago, and hold fast to their creeds and dogmas. It is a fear, a foreboding of something that is to come, and which we may regard as a prophecy, that it will come. It will be the contest between truth and error, and in which truth must triumph and justice prevail. Although many may be ostracized for advocating its principles, it will be but transient, and will eventually thrive to bless humanity.

Spiritualism is revolutionary in every sense of the word and will therefore make itself felt, for never before have the people had so important a revelation made to them as through its phenomena. As its light will be revealed and the dawn becomes clearer, the shackles of bigotry will begin to loosen and theological despotism pass away. Generations will wonder why

it tarried; but it is not in mortal hands and thus under guidance of a power which propels it in accordance with the world's needs.

Spiritualism is a product of nature and any effort to stop its progress would be like trying to effect the law of gravity. Thus we have nothing to fear and may look forward with sanguine hopes—having charity for all, and when dark days come, trust to those who are ever by our side, and who will guide us safely to light eternal.

### BENEDICTION.

We ask thy blessing and benediction to rest on, and give unto thee praises and thanks, such as they can come from our hearts. Amen.

### THE EVENING LECTURE

Was one that embraced a world of thought, being entitled "What is Spiritualism?" But the sum and substance of the speaker's argument on this occasion was to prove from the Bible records that Spiritualism had existed in the world as a natural condition since the advent of human history. And as its scientific aspect was not particularly taken into consideration, the field of discourse was mostly left open to the purely philosophic in connection with historical events as they have been handed down to us from the prophets.

To begin, the speaker, however, touched upon the cosmogony of existence by showing that the operation of spirit on matter was the true or prime cause of all the phenomena manifested in nature, even to its operation on and through human life entities for a like effect, thus recognizing intelligence in spirit, and in which condition it may be known as God, or the creator of all things. The first exemplification of this is already to be found in Genesis, where it is stated that in the beginning God created the heavens and the earth, signifying the spiritual and the material worlds. The spirit of God commanding the matter to take shape or acting on the same resulted in the gradual creation of physical and animal life, and concluding with man as a spirit to reflect the spirit father as his image.

Thus man became a living soul. Though not well developed in the primeval, but still ahead of other living creatures, by degrees began to comprehend the action of spirit or intelligence on his own intelligent nature, and thus became a medium for the transmission of thoughts.

Many of the men in the earliest historical records were mediums, and among the first mentioned was Abraham, and by communing with and revealing the thoughts of the spirits outside of himself, he brought Spiritualism into the world, or that portion of it known to him.

So all the world believes in a spiritual or future life, and to believe this is to be a Spiritualist in its natural or pure state. Take the prospect of immortality away from the human race, and it would steer for materialism. But the action of the spirit world prevents this; it never rests in idleness. It constantly labors; but with different tools or implements than man employs in this world. Its agency is intelligence, and if man should be disinterested from its operations, he would be like a ship lost in the frigid seas of a northern zone—ice bound. But as God is immutable, he is now as he was in the nativity of this planet; thus enabling us to impute to him the same unlimited power that he once possessed to talk through mediums, and what to us is a known fact—it being now as ever the channel for the transmission of thought from above, and furnishing the suggestion for man's present and future progress.

The Christian is a Spiritualist in this sense, otherwise he would not pray to a spiritual father; and yet many of them want to deny that God the power to communicate with man. God's law never changes, and as well as revelations were made to us in the past, they are being made in the present.

This will continue until the end. And as well as people refused to believe in spirit-power and denounced mediums 1400 years before the Christian era, they will do so now. The Bible records this, and at the same time teaches of spiritual phenomena from beginning to end, without which a future life would remain unproven. The Spiritualism of to-day is like that of the past. A future life is demonstrated through the agency of media. We know that we are surrounded by spiritual beings, and it is the fault of mortals themselves if they are not in communion with them. There are scores ready to make themselves known to all who desire to be informed of the truth.

After the morning lecture Mrs. Wells proceeded to give some tests through her clairvoyant and clairvoyant powers, but

being a well worn from the night previous she was unable to bear the pressure very long—a weary soul needing rest as well as a weary body. But what was lost in the morning was doubly regained in the evening. The audience was regaled with a most wonderful array of tests, and of such a striking nature that none but the willful non-believer in spiritual phenomena could reject as evidence of what the lady had just been lecturing on. She verified proved by practical demonstration, what she had previously asserted in philosophy and from facts in history, through her own personality. The various conditions thrown on the medium by the spirits manifesting are most convincing, and, in addition to which she, in the majority of cases, locates the spirit exactly where it is attracted, bringing undeniable truth face to face with mortals despite themselves. Clairvoyant descriptions of the same often follow closely upon the clear feeling, and adds to the interest of the phenomena; and, when they come simultaneously, they are a marvel of accuracy and success.

Mrs. Wells is certainly one of the most wonderful instruments the spirit world has to operate through, and is deserving of the highest encomiums that can be bestowed upon her by mortals, and who may consider themselves honored that the spirit world permits such a finely attuned instrument to sejoirn among them.

### New Beginners.

To the Editor of The Better Way.

Last Wednesday Nov. 21, I had the pleasure of attending one of the most remarkable seances ever held in Bonne Terre. At about seven o'clock myself and half a dozen ladies and gentlemen assembled at the residence of our friend Mr. — and formed a circle under strictly test conditions, placing the medium in the corner of the room. We then placed the table near the medium and formed a circle so as it would be utterly impossible for her to get out. I sat next to her and held one hand and another gentleman held the other hand of the medium.

We then commenced the seance with the lamp turned about one-third out and by singing Sweet bye and bye, in a few minutes we began to get raps, and got several messages by calling over the alphabet. We then lowered the light a little more and sang some, and in a few minutes the spirits turned the light completely out. The medium then became entranced and in a very short time the fans, which we had previously placed upon the table, began to work. Sometimes we would be fanned and tapped on the head and face, at other times they would be beating against the ceiling overhead. This was kept up for perhaps ten minutes; then there were three hands materialized—one was the hand of my little daughter, another was the hand of the son of the lady of the house, and the third was the hand of the mother of Miss J. S. one of the members of our circle.

I was touched all over the hands and face by my daughter, and at one time she pinched my ear and pulled at my hair and finally placed her hand in mine. The hands did more than that of my little daughter, for Miss J. S' mother even took down her hair and threw the pins on the table and shook hands with all present. Mrs. —, the lady of the house, was caressed in various ways by her son. As I have not been investigating Spiritualism but a few months, I was naturally skeptical and when one of the large hands took hold of mine I tried to hold on to it, but it seemed to melt away or dematerialize in my hand. I would further state, that our medium is not a "professional," as she has never given any seances in public nor received a dollar from any person. I am slightly mediumistic, but have not attained much power yet. The trouble of last summer put a damper on Spiritualism, but we hope by giving free seances under strict test conditions to be able to convince many of the beauties and truths of Spiritualism.

Yours truly, D. E. PERRYMAN.  
Bonne Terre, Mo.

Precedent is the plea of tomfooleries; but the age has arrived when we are to estimate precedents by their antiquity. The older the precedent the greater is the presumption that it is absurd, ridiculous, or pernicious. If our barbarous, ignorant, superstitious, and priest-ridden ancestors made fools of themselves, should we follow their example? There must be an end to stupid precedents at one time or another. They are not eternal, and we are just as capable of destroying them now as our successors can be.—[Gilbert Vale.

### Bone Circulating Library.

"I want to borrow a 'frontal' bone!"  
"I'm sorry I can't accommodate you, sir, but the 'frontals' are all lent out."  
"Well, give me a string of 'vertebrae' instead."  
"In one moment, sir."  
This short conversation occurred in the "bone room" of the College of Physicians and Surgeons, where a large number of disarticulated skeletons are kept and loaned out to students in the same manner that books are lent from a circulating library. It is a novel institution. The bones are numbered, labeled, and placed in order upon shelves around the room. An attendant is always on hand, acting in the same capacity as a librarian.

It is his duty to keep track of the bones lent, to enter them upon books, and to see that they are returned uninjured. During the day scores of students flock in and out of the place carrying packages of strange appearance in their hands or sticking out of their coat pockets. They contain human bones of all shapes and sizes, which they are returning to or taking from the "Bone Circulating Library." By this means they are enabled to prosecute their studies at home. Some of them may be seen going through the streets carrying fragments of skeletons uncovered in their hands. Every student is entitled to a complete skeleton after having dissected an entire subject, but during the prosecution of his studies it is a great advantage to have separate bones to study, and hence the establishment of the circulating system.—[N. York Evening Sun.

### Why Emerson Left the Church.

What an imperious ruler conscience is with some men! Emerson left the church because he could not consistently "administer" the Lord's Supper. In a brief sketch of Emerson, in "Unity," the story is told thus:

"In three years and a half he resigned his pulpit and left the ministry. Not that he disliked the work, or was unsuccessful in it. It was because he could no longer sympathetically administer the 'Lord's Supper.' He told the people why—the rite claimed a sanction that did not belong to it in the intent of Jesus; its oriental symbolism was no longer fitted to our tastes; but chiefly, the aggravated value set upon the form, the insisting on it as a vital thing, was to confound the substance of Christianity with its shadow—and Jesus had died to show that in religion forms were passing shadows. But his people loved their rite, and so in gentleness and good-will they parted."

There are a great many preachers, it is to be feared, who would not allow a little conscientious difficulty like that to drive them out into the world where they would have to take their chances of getting a living without ecclesiastical help. But all ministers are not Emersons, who was a dreadful unbeliever—in doing what is wrong.—[The Twentieth Century.

### To Abolish Everything German.

Substance of the Petition Sent to Rome Regarding German Catholics of America.

The dispatch from Rome saying that a petition had been presented to the propaganda protesting against the predominating influence of German Catholics in America, having been shown to a prominent theologian of Cincinnati, he said that such a movement had been on foot since the last council at Notre Dame, Ind., at the golden jubilee of Father Sorin, drawn up by Archbishop Ireland, and signed by seven bishops embodying a request that the catechism shall be taught only in the English language, and that in those German parishes where sermons heretofore were preached in German they should now be preached in English; that no more festivities of any German nature should be tolerated, in short that everything German should be abolished. Bishops Dwenger and Maes were chosen to present the petition at Rome.

### An Answer.

To the Editor of The Better Way.

I believe somebody beside an orthodox, at least in the sense that orthodoxy is applied—(though my orthodoxy extends through all nature, including creeds, sects, societies, individuals, and myself)—can answer the third chapter of Romans, seventh verse:

"For if the truth of God hath more abounded, through my lie, unto his glory, why yet am I judged a sinner?"  
As, for example, during our Exposition a fire took place in an outside shed, and the excitement of a fire engine playing upon it was likely to create a stampede among the crowd that was then in that part of the building, which would probably have resulted in the loss of life had not a gentleman jumped upon a table and quieted them "through my lie" by saying, "It's only an exhibition of the fire-engine." Now, if this is not bounding to the glory of God, to hold them in ignorance for a short time by a lie to save life, I know not what is. It was of the two evils choosing the least, if they might be so called, evils.

A STUDENT OF NATURE.  
Cincinnati, October, 1888.

### Boston Notes.

J. Frank Baxter is lecturing in Norwell, Conn., with marked success.

Mrs. Colby Luther speaks before the Independent Club the last two Sundays in December.

Mrs. Isabella B-echer Hooker will finish her lectures before the Independent Club with the last Sabbath in December.

Gerald Massey makes his first appearance in Boston December 9, in the Independent Club series. Subject: "The Coming Religion."

The Independent Club will hereafter meet in B-eley Hall building on Fridays at 8 p.m., instead of Wednesdays as heretofore. The public is cordially invited.

Frank Algerton, the boy medium, is meeting with marked success everywhere. Catalogues for lectures and tests only through the Independent Lecture Bureau.

Miss Emma Nickerson lectures in Chelsea on Sunday, November 23. She will speak in Haverhill, Mass., in December. Engagements only through the Independent Lecture Bureau, No. 6 Beacon street, Boston, Mass.

The magnificent Health Institute, as Sanatorium built by Dr. R. C. Flower, of Boston, will soon be opened to that city. Dr. Flower is well known as one of the best practitioners in the city.

On Thursday evening the 23d Mr. C. P. Longley was married to Miss M. T. Shelhamer. Only immediate friends were present. They have an elegant residence in Worcester, where they will reside.

J. W. Fletcher has established an Independent Lecture Bureau at No. 6 Beacon St., Boston. Speakers and Societies wishing engagements should address him there. Already he has control of the best talent in the field.

J. W. Fletcher, the brilliant writer and lecturer, is now speaking with marked success in Springfield, Massachusetts, where, despite the fearful storm, he has listened to by good audiences. James Lewis is the agent for THE BETTER WAY there.

### The First Society of Spiritualists of New York.

Mrs. Nellie J. T. Brigham spoke in the morning upon the following subjects: "A correspondent of the Banner of Light says: 'The Spiritualists should grow out of first principles and adopt and practice advanced teachings.' What are the first principles to be rejected and new ones to be adopted? Does it necessarily follow that the Spiritualists must be embodied?" "Do spirits of other planets communicate with us through our mediums?" "What kind of a body does a spirit occupy?" "Do not advanced spirits know for a certainty whether reincarnation is a fact or not; if so, why is it not given to us to know?"

Old Spiritualists should outgrow old principles, and in outgrowing them they should not become acclimated and bitter against that which they leave behind them. After climbing the ladder round by round, you should not throw away the lower rounds which may be useful to others.

There is a material body, and a spiritual body. The spiritual is within you, not hung up in heavenly wardrobe, ready to be handed to you by a master of ceremonies when you leave this earth. Pure and holy thoughts help to make the spiritual body beautiful.

It is that all intelligence, to be effective, must be embodied. It is thought by some that God is not embodied, but he is, in the universe.

Spirits from other planets may communicate with us through our mediums but they are more naturally attracted to their own planets, and those who have left this world are more naturally attracted to us.

Subjects for poems were: "The Orange," "Spiritual Unfoldment," "A literal, personal God."

The meeting for manifestations in the afternoon was the largest audience for many months, and one of the most interesting. The meeting was opened by Miss Ella F. Porter, in a fine rendition of a piano solo "Mignon" by Charles Lyberg. A solo by Miss Lily Runkle, "Just a song at twilight," by Malloy. A singing solo by Miss Horton "Flower Song" encore, "Alma Schottische." Mrs. Henry J. Newton read a convincing spirit message. Mark M. Pomeroy, delivered a lecture on "Cranks: religious, spiritual and otherwise."

It was listened to with profound attention and gave much food for reflection. Mr. Pomeroy will discourse next Sunday p.m. "What I Saw in London." Mrs. A. C. Henderson gave psychological readings that were well received.

Mrs. Nellie Brigham spoke on: "Fear God and keep His Commandments." "Fear God and love Him." "Perfect love Casteth out all fear," and by request next Sunday evening the subject will be: "The uses of Light and Shadow, prosperity and adversity in our humane experience."

Fraternally, PATERSON.

New York, Dec. 1, 1888.

### RESOLUTIONS TO MR. LYMAN C. HOWE.

At the close of the lecture on Sunday eve, Nov. 23, one of the trustees said that The First Society of Spiritualists desired to express their appreciation of the extra work performed by Mr. Howe, and presented the following:

Resolved: That we recognize in Mr. Lyman C. Howe one who occupies a position second to none as an expounder of the beautiful truths and philosophy of Spiritualism; that we fully appreciate the sacrifices he is called upon to make in depriving himself of all home comforts, by being separated for many weeks and even months from his family;

That we wish him God speed in his good work and most earnestly recommend him to kindred societies who desire an able lecturer.

Mr. Luther R. Marsh arose and said he would with pleasure second the resolution, offered. He said that he had practiced law for fifty-two years and one of the requirements of that profession is public speaking; he had paid special attention to oratory and knows its virtues.

He mentioned the names of a number, among them Daniel Webster, who was formerly his law partner. He said none of those could have done what Mr. Howe had done this evening and he considered it a miracle. The President, Mr. Newton, said that before putting the resolution for adoption he had been acquainted with Mr. Howe for many years and could testify that he lives up to what he preaches. The remarks were greeted with applause, and the resolutions were adopted unanimously. C. P. SYKES.



## THE ROSTRUM.

Specially Reported for The Better Way.  
MODERN SPIRITUALISM.

**Its Purpose and Scope in the Economy of Nature in This Part of the Nineteenth Century.**

Discourse by Mr. Lyman C. Howe, Delivered at Adelphi Hall, New York City, Sunday Evening, November 18, 1888.

There is a time for everything; a time to laugh and a time to weep, a time to sing, and a time to dance, a time to rejoice and a time to be sad, a time to be born and a time to die, and everything happens in time. Time is measured by infinite duration and it is measured by phases of experience. It used to be a patent objection against Modern Spiritualism that it hadn't come sooner. If it be true that spirits live right on, that death does not interfere with continuity of our consciousness, and communication be possible between the seen and unseen, why haven't you known it before? Why has it been so long in coming? Why didn't the world find out ages ago? To which the natural answer is, "it did." Spasmodically, conditionally, locally; but it was reserved for the advent of what is called Modern Spiritualism to meet the modern need, to adapt itself to modern circumstances, to work in the mental and moral atmosphere that has been evolved through long ages of natural incubation.

Modern Spiritualism, its purpose and scope in the economy of nature in this part of the nineteenth century. But Modern Spiritualism has been claiming a hearing for the last forty years, hence it covers a large part of the last half of the nineteenth century. Why call it modern? That implies that there was or is a Spiritualism that is not modern. In what is it different? Spiritualism in some form has existed and been more or less manifested to man in some localities, under some atmospheric influences, as far back as there is a history of the race. But ancient Spiritualism was naturally clouded with superstition, as was everything else. Ancient religion shuddered under the shadow of that horror that rained blood and fire from the clouds, and superstition stood with its weapons over the best of humanity, to strike down every broad thinking, reasoning soul. Everything gathered from the advancement of the ages has been steadily preparing the human mind for the advent of Modern Spiritualism. We can answer the question as to why it did not come before in the Yankee way. Why did not Christianity come before? Why was not Jesus before Moses? Why are not mammals before mollusks? Why was not man before the lowest brute? Why are not men before babies? Because there is a time for everything, and nature ordains that everything shall take its place in the order of time for processes of growth.

Modern Spiritualism had its advent about forty years ago—why, how, where, in what did it consist? Shall we answer, "In the rap." Then you answer, "But that is all exploded. The original mediums to which you date Modern Spiritualism and celebrate the day of its birth have recanted, and declared that Modern Spiritualism is a falsehood, mediumship a humbug, themselves frauds." Does that make it so? Suppose that every telegraph operator should swear there is no communication over the lines, that all the pretended messages received and sent had been frauds, manufactured at either end of the line but never transmitted over it, would you believe it? Would that make it so? Suppose that Jonah should say he had never been swallowed by the whale, if you had been there and seen it done; and seen the whale, after a while, vomit him up on the shore, would you not insist that it was a fact, though Jonah turned round and said he had swallowed the whale. Having witnessed the process of swallowing you would be inclined to doubt it even though you read it in the Bible. Now the fact is, the denial of one medium, or of a thousand mediums, makes no difference. Spiritual manifestations do not rest on the testimony of one medium, or of two mediums, or of a thousand mediums either. They do not rest on the character of the mediums through which the manifestations occur. They rest upon those demonstrations, experiments, and communications, established, not in one, but in thousands and tens of thousands of instances, through mediums, but under the most close observation and delicate scrutiny, and in every way tested, so that all forms of manifestations have no dependency upon the character of the medium for truth, veracity, accuracy, morality or anything else.

The purpose of Modern Spiritualism is to meet a modern need, fulfill a modern demand, adapt spiritual volition and agency in impressing itself upon the world to the present age. And what were the conditions preceding this advent to which you date? The world had slumbered for ages under the cloud of superstition when the inductive processes began to disseminate intelligence, when scientific investigation began to take on the inductive method and strike out into new paths of discovery and submit everything to the processes of scientific investigation. When these things came they made progress against the old methods of accepting things on trust, because deductively some brilliant genius had struck down from a theory into its effect without any demonstration of its truthfulness. The result was the development of intellectual skepticism, because it was found that the old systems of religion, of faith, the old ideas of regeneration, the old

claims of miracles could not endure the test of experiment, they would not bear the scientific method of induction, they could not support themselves under the scientific system, and had been relegated to the realm of faith. Faith has gone into the crucible of scientific experimentation, and when that fails it follows that faith has declined, faith must wane. And just in proportion as intelligence and scientific skepticism grew, faith and all superstructure of religion built thereon necessarily waned.

Such were the circumstances at the advent of Modern Spiritualism. The world was growing rapidly skeptical, verification was applied to all discoveries in science, everywhere proving or disproving, and compelling everything to stand the test. The test could not be applied to religion, could not be applied to revelation, could not be applied to miracles, or to the ideas of immortality. Therefore it was declared, if there is an immortal soul in man let us see it. Science says, let us put it to the test, analyze the human body, test it, put it into the crucible, analyze it, find the soul, evolve it if it is there. If there is a thinking mind in the brain the brain ought to reveal it, we ought to be able to find it; if there is a soul in the body the knife and scalpel and microscopic observation in dissection ought to find it. But they did it and couldn't find any soul at all; couldn't find any memory; couldn't find any thinking part; couldn't find that anything had gone out when the body was dead; every organ remained there complete, they had simply ceased to go. Their functions had ceased to manifest, but there was nothing apparently gone; the body weighed the same until time had had opportunity to work changes. Everything was just as large, every characteristic and peculiarity from the tips of the hair to the ends of the finger-nails were there just as complete, and nothing appeared to have gone out, but the machinery seemed to have stopped. And when therefore it was declared the man had gone out, the soul had gone out, science in demanding verification could find no answer, religion could give none, theologians could offer none. They could refer you to the bible, to the miracles; could refer you to the authority of older times and tell you to believe or be damned; and the scientific thinker said, I will be damned if I do. And he would. It is damnation to a scientific thinker to believe without evidence, to accept by faith when experimentation and observation fail to satisfy the demands of his reason, because it is untrue to the instincts of his judgment—it is infidelity to his scientific reason to believe without proof. And this tendency was rapidly growing; growing just in proportion as a broad civilization was unfolding out of the many shadows of the long, dark ages of superstition; growing just in proportion as reason refused to be subjugated to the dictates of blind idiosyncrasy; growing just in proportion as manhood and independent thinking and a rational interpretation of nature and life were taking ascendancy over the slavery of religious authority and sectarian dictation. Therefore there was war between reason and religion. Even Paul recognized that when he said, "Carnal reason is at enmity against God; is not subject to His law, neither indeed can be." And the world has been taught in the interests of religion to subjugate reason, to reason on religious subjects. You might reason on material things, provided your reasonings in no wise brought you in contact with religious authority. But, unfortunately for religion, the study of the natural was inevitably to lead the mind directly up to confront the mandates of faith and the authority of religious dogmatism, and if allowed to reason on natural things, that reason would not stop at spiritual things. And, therefore, when we found nature ruled by a system, for every effect a cause, that nothing happened by chance; that there was no absolute independent sovereignty of the will, and that nature moved steadily forward like clock-work, and that the stars and planets held their places under a fixed order; when it was found these things were true, and the operations of human life in the organisms of the body were determined on fixed order as completely as the rolling stars or the resting granite, the question came, what then is not natural, what then is not subject to the eternal order of cause and effect that is below it. And the rational mind could find nothing. When told God was above nature, nature was everywhere. When told that God instituted nature, there was no rational conclusion to be drawn unless God was manifested through nature, and therefore the reasoning mind unfolded it and declared if there is a God He is in nature, a part of nature, nature's self. And then when asking of human immortality the same idea arose. If man is immortal he must be so naturally, if by accident it counts for nothing; if by a miracle it is of little value and has no evidence, for a miracle is foreign to nature. If man is immortal at all that immortality must inhere as a birthright in his constitution and it must be governed by laws as fixed and eternal as those which rule the body. Theology could make no answer to this kind of reasoning, and it laid its heavy hand even upon the geological student who attempted to solve the mysteries of creation by the historic record left upon the rocks; it attempted to paralyze the astronomical reasoner with worlds for his proof and with his telescope for his authority, by insisting that we should not accept anything contrary to the dictates and authority of revelation. And the same spirit held you a prisoner in the old ideas of science. And when it was claimed that Jupiter had four moons that had actually been seen, the old Ptolemaic school of astronomers rejected it and used the profound argument (about like most theologians' reasoning against nature) that since the human head had seven apertures—two eyes, two ears, two nostrils and a mouth, that therefore the planetary system could have but seven bodies in it. That was scientific argument, not religious; that was the Ptolemaic astronomer against the Copernican system and the discoveries of Galileo; showing you that the prejudices, authority and acts of the schools, tending in a given line for a long series of generations, become as intolerant in science and in philosophy as they do in religion. And this, too, is another evidence of the great need of a universal solvent, and we claim that Modern Spiritualism is that solvent—that is its purpose—and the purpose and scope are what we are to consider.

It is to dissolve all the old shadow of superstition, to dissolve all the dread miasms of empirical science and melt them into the crucible of immortality, to bridge over the chasm, to adjust the testimony and mechanism of the outward man and that immortal part, which leaves the body at death. Does it do it? We cannot claim for Spiritualism any purpose in the economy of nature that it cannot fill. To claim it would be to claim what is not true. Can we fulfill this purpose? Does it fulfill this purpose?

First of all, then, it came with scientific phenomena or with raps. No matter if made with the toe-joints, if those toe-joints give intelligent answers from the spirit world, not within the medium's consciousness or knowledge, it is a demonstration from the same. And through those raps of the Fox girls, in spite of their recantations, demonstrations, and communications and intelligences were received, independent of their will, their authority, their power; independent of all efforts to trickery, and no matter now they have tried to cheat, no matter what they may believe, they have given communications through the raps that came—facts which gave knowledge which was absolutely beyond their reach—beyond any snapping of the toe-joints, no matter how much apparent trickery followed in their wake. To illustrate: you who are familiar with their history know that one of the first communications came from one who claimed to be the spirit of a man murdered in the house, and by searching evidences were found that a body had been buried in the cellar. Had those girls, those little girls deposited a corpse in a corner of the cellar several feet under ground, in order that they might play this trick upon the world and be deceivers for forty years before the whole human family? But another thing, it is a well-known fact that they could count—count the ages of persons unknown to the children by raps. Put your hand in a bag of shot and the raps would tell you correctly how many you had. Did the girls do that? If so, they were marvels of intellectual intuitive judgment, or else miracles in guessing. Nay; intelligence was behind them and it matters not what. Phenomena may be independent of intelligence, they may be no sure evidence of immortality. But when the intelligence lies behind the phenomena, when these facts are tested by scientists who observe them critically and narrowly, when the inductive process of thought is carried on, thus bringing in fact after fact, experience after experience, demonstration after demonstration, analyzing them and relating them to the common claim, to determine whether they absolutely read with the authority of truth and verify the claim of human spirits behind them. And the testimony of all scientists who have followed them up and studied them has verified the claim that it is an expression of the spiritual. But this was only the beginning, the beginning of a new era—the beginning of Modern Spiritualism. But it was not alone with the Fox girls. Scores of mediums in different parts of the country simultaneously appeared, as well as at Hydesville; gave similar manifestations and came to the conclusion that these communications came from immortal beings who once lived in the flesh; that they came from our common kindred just over the line, and all over the country the truth sprang up like seed in a mighty harvest over the field of humanity. They declared, "We are from the spirit world; we are human beings without flesh and blood; we were once physical like yourself, and we come to tell you that we are alive and that you will live; and we bring to the world and to the scientists, demonstration by induction by a thousand different methods and tests, that shall satisfy the most conservative and thoroughly scientific skeptic."

They have been doing it for about forty years, and they have established a branch line to carry out the conclusion, until today Modern Spiritualism is proving—has proven—as a conclusive and inductive scientific verity the fact of spiritual re-appearance. So in the physical sciences, after Harvey had established upon facts the circulation of the blood, he was mocked at and declared visionary by the profession, but to-day it is entirely accepted and supposed to be demonstrated beyond all possible doubt; but with no better proofs than we have of the communication of the denizens of the other world with this. The law of gravitation, discovered by Newton, and the immortal laws of Kepler are supposed to be established beyond a doubt, but they are no better proven than to-day are the demonstrations of spirit communications throughout the world.

But this is not all its purpose. This is but one of its purposes. Its purpose is to meet the growing need of the children of earth. It is not only the demonstration of immortality, (though this is one, and a very important one) but it includes a great deal more. It holds the demonstrations not only of immortality but of the conditions of that immortality, the relations which the unseen world sustains to ourselves, the relations which our lives in the body sustain to our lives out of the body, the possibilities and realities beyond the grave. But that is not all we need to know in making up our habits and affections to-day. We are governed largely by what we know, expect, or believe upon evidence, will result from our conduct. We would never sow if we did not believe there would be a harvest; prepare for a winter if we did not know from experience there would be a winter; never build if we did not believe that we might benefit from that building; never educate our children if we did not believe they might grow up and utilize the influence thus imparted—profit by the education.

We would never build ships if we did not believe they could sail over the sea; never build railroads if we did not believe there would be a use for them in the commerce of the country; never do anything unless from the anticipation of something which it leads to. So here and now if we have no evidence of a life beyond the grave, if death ends all, if we are only mere machines, matter in motion, and all goes down in oblivion forever, then what is there to inspire our spiritual nature, what is the use of this wondrous aspiration which reaches beyond the grim misery of the grave to stimulate and encourage us that the parting is for a short period only, if oblivion ends all? Nothing.

It is a very weak support and those who fully live it and feel it grow cold, weak and inefficient in every department of the soul's growth. But when we can feel that not only what we learn is ours forever, but that our experiences, our habits, our moral status, our spiritual purity, our higher nature, are ours to carry through the shadow of death to help do our work in the future, then there is some energy imparted, some vigor and stimulus to inspire us to make the best of to-day. If, on the other hand, we are made to feel, as the world has been through the generations of theological darkness, that our future rests upon the caprice of a God who has no government, law or divine order in his character, whose promises are not binding, who will have

mercy on whom he will have mercy, and that the best and most noble characters, if they happen to fall below the line marked out by the capricious will of that divinity are last in depravity and darkness, what is there to inspire and encourage us to make the best of ourselves for the life that is to be ended thus? Nothing. But we must lean on faith and trust to the virtue of mercy and grace and believe, and through these we may inherit eternal life; but our good living, our virtuous thoughts, our intellectual purity, our private life—all these count as nothing, if we fail to fill the demands of faith and the caprice of God; and yet the barrenness and depravity of a life-time can all be brushed away in a dying moment by believing in the power of an unoffending atonement to snatch us like a brand from the burning altar and carry us to Abraham's bosom; while those lives have been one perpetual development of virtue and goodness, failing in faith, go down into utter darkness. This does not make the world better; does not give the sensitive soul strength to rise and struggle and strive to overcome temptation, conquer inherited evils and vices, to make virtue and honor and truth and intelligence a perpetual effort to unfold because we can carry them as certainly as mind goes on. But all these go out at the birth of Modern Spiritualism. We shall strike an eternal death blow through theological errors that hang like a nightmare over humanity. But not to strike a death blow at religion; not to strike a death blow at worship; not to strike a death blow at revelation; not to strike a death blow at Infinite God, whose loving presence warms you through the darkness. But to help humanity forth to its own qualities, to raise before them the inspiration to stand up in the nobility of manhood, conquering and opening their way to eternal pastures, through the assurance that we shall have what we learn and no more, we shall receive our just deserts and nothing more, and if we would be happy in the future we must make our conditions for happiness as our ultimate birthright beyond the grave, and we can take it in defiance of any and every power.

In order, therefore, to accomplish this result, Spiritualism was compelled to make war upon much that was held sacred in the past, to make war upon the sacred institution of hell, to make war upon the sacred authority of an infinite fiend, to make war upon the sacred justice that robs man of his birthright, of his experiences, and gives him glory when he deserves damnation, and when he deserves glory, eternal woe. It was to take all these out of the world, but not to leave the world blank, without faith, without anything on which to lean, having taken the error to leave nothing in its place that was beautiful and true, but to put these in their place. That is, to put in the place of hell, heaven. Heaven and hell stand as antipodes in the old theology; to shun hell and gain heaven was to gain the goal of ambition. That is not the idea of Spiritualism, but we have transformed hell into heaven. You know there may be an accumulation of energy by which a force may disappear in one place and appear in another, by which certain conditions may fade in one place and appear in another. Nothing lost, only transformed. So Spiritualism begins gradually to mold hell into heaven, and gradually the narrow bondage and slavery and limitations of human life die. In a word, it puts nature against superstition, makes nature our groundwork, equips nature with a divine spirit instead of a fiendish one, and thereby enables nature to serve all the demands of our being.

Hence the proposition of our theme is the purpose and scope of Modern Spiritualism in the economy of nature. It was not before because the world had not reached an intellectual and spiritual development that could take it, because the only professed spiritual power was from the ancient Hindoos, from the ancient Moslems. But scientific observation, by relegating these to the domain of reason, by realizing the distance between the seen and the unseen, and bridging over the chasm that separates matter from spirit, opened man's higher nature. And this is still going on to convince every man, woman and child the wide world over, against the shadows of superstition, that those out of the body are as real as those in the body. They have been regarded as ghostly, dangerous, and to be dreaded. But those out of the body are your friends still, loving you still, can advise and communicate with you still through your entire life.

This has been done and is being done as the result of intelligence in spiritual things, of reason with revelation, mortality with immortality, the seemingly miraculous and unnatural with law, order and system. Spiritualism, in its purpose and scope, seeks to bring religion, divinity, immortality, revelation, everything, under the atmosphere of reason, and relegate them to a long communication of cause and effect under the infinite government of God. And, having gone into this line, it has revolutionized not only the world of fact, but the realm of feeling as well. Not only revolutionized the understanding of man in regard to the spirit world and immortality but at the same time and by the same process teaches him to realize the realities of truth, and to recognize spirit life.

In the discovery of the third law of Kepler, which cost him seventeen years of severe labor and study, he had a supreme object. He saw that there must be some law of universal relationship that should bind all the worlds and systems of worlds in one common family by a bond as accurate as any in mathematics, and he discovered that bond at last, a bond overshadowing the universe of worlds. Now Modern Spiritualism sees and feels how universal is the bond between our human souls and how impossible is the eternal death or damnation to any part of the human family without the eternal violation of the whole order of nature and of God. It is as hard to establish as a universal rule as it was for Kepler, after he made his discovery of the third great law, to convince the world of it.

It is then the scope and purpose of Spiritualism, after having demonstrated the continuity of life beyond this world, having left the flesh here; after establishing this beyond a doubt, (and it still needs to be done; hundreds of thousands more—many millions more must be convinced and the work must go on) not only establish it upon the eternal verities of investigating science, not only bring it to support every materialistic, scientific authority on the earth, but it will need to bring religion as well into its scope and make religion serve its uses. How can it do that? It will bring into one organization scientific and rational intelligence and religion; bring religion into sweet and sacred harmony with reason, scientific fact and judgment.

It has that power, it can unite and harmonize carnal reason with God, with immortality, with the dominion of worship and religion. It will stimulate and purify the affections, not cruelly them; it does not come to blight your feelings and seal your soul in sin forever.

But it would unfold you continually that you may attain your birthright of fellowship and companionship in the infinite future, the birthright of divine life and judgment as displayed in nature. When Modern Spiritualism is perfectly established there will be no broken families, no broken hearts, no broken affections, no lost ones that go down in the grave of oblivion, or infinitely worse, in the grave of eternal despair. But the family circle continues right on, and those who have preceded you will still continue to blend in a common companionship of thoughts and sentiments and feelings. And as the scope and purpose of Spiritualism advance and unfold, their arms come together and clasp in each other's arms as physical, tangible and real; a substance as was the body that was laid away. The great scope of Modern Spiritualism is to give the heart of humanity more scientific reasons, authority, organizations, institutions; more to love, purify, exalt and influence the sacredness of human love in all the relations of the family, the home, and the immortal life. One of its objects and purposes, one of its ideas and most far-reaching expressions, is to be found in its influence upon childhood, born and unborn. Not only in teaching lessons that give a new life and consciousness to impart to children from parentage, but in seeking to develop the higher soul, to unfold it. It seeks to inspire the atmosphere of home with that immortal spirituality, that perpetual sweetness in harmonizing the quality of justice in the relations of husband and wife, parent and child, brother and sister, and of the whole family with the world around them, and in this the scope of Modern Spiritualism is more potent than in any other. Not in the expression of fact and phenomena, not in its intelligent rationale, not in the authority of public exhibitions, not even in private circles, but in the proper development and higher reality of the soul through the family relations, by which this spirit of humanity is made heartfelt and real. But, says one, "I thought Spiritualism was a destroyer of homes, broke up families, separated man and wife, and was a destroyer of order and of society." You did? What made you think so? Some pulpit orator told you so? Perhaps he had been reading the words of Jesus, "If any man leave home, and friends, and wife, and children and father for my sake and the gospel, he shall receive a hundredfold, now, in this time, and in the world to come, life everlasting." Perhaps that pulpit orator had applied this to Modern Spiritualism, but if you will compare the statistics you will find there are quite as many divorces, and separations and family conflicts and disorders among the people of the church as there are among the Spiritualists. But we, as Spiritualists, are made of people, men and women, drawn from the different churches and from the world outside the churches, who have had David and Solomon and Abraham as examples for their observation. And Modern Spiritualism must necessarily partake of these in its own evolution to protect and uplift and exalt mankind, and the relations of family and home must partake of them also. But by the education of children, by its efforts to purify marriage, to purify society that grows out of homes, and give to the world a more exalted conception of the relations of man and wife, a more exalted conception of the sanctity of home, then bye and bye you will find these things as realities that Spiritualism will have established, and the world will look reverently on and say a glad amen.

But Spiritualism is only forty years old. People say what advance have you made? Why have you not endowed institutions of learning, institutions of charity? Why have you not build these and endowed them and delighted the world with your works of righteousness and your manifestations of good? Well, how many churches had Christianity built when Jesus was forty years old? How many institutions of charity and learning, how many asylums had been built, missionaries established, when forty years had passed after the birth of the child of Nazareth? Can you count how many? Can you count any more than Spiritualism does? But the works of Modern Spiritualism, like the primitive works of Jesus, are not so much in gilded domes and strong temples of idolatry, but in the still, small voice, in the perpetual and far reaching whispers that go far into listening hearts and breathe the truths that banish pain and conquer death; that walks in the hospital, glides into the sick room and carries healing in the hand of the medium; that comes even to the bedside of insanity with the healing love of immortal spheres whose music soothes the heart and brain. This is the influence, purpose, and scope of Modern Spiritualism. And who can measure its healing, quieting, peaceful influence at the hour of death? Thousands and tens of thousands have felt and enjoyed its promises, its revelations and its truths.

But we wish to record one important thought. And yet Spiritualism, in its scientific aspect, is in an imperfect state; it has not reached its full development. What has science done within forty years? How far had astronomy gone in forty years? How far had geology gone in the first forty years? How far had chemistry gone in the first forty years? How far had physiology gone into the study of the bones and muscles and nerves in the first forty years of its growth? How far had any science gone in forty years? But Spiritualism carries along with it through all the debris of materialism, of the olden wall of theories, its system of facts and scientific data, of close critical observation and appreciation of these facts, until it has brought them to the attention and deepest analysis of many of the best scientific thinkers and observers in the civilized world.

What may we expect in the next forty years? Every physical science will have accepted its phenomena, and more or less relegated them to the order and system of the demonstration of the continuity of life. In the next forty years we expect the different religious societies, even the active mother church, will accept Modern Spiritualism as a divine revelation, given this afternoon of the nineteenth century, adapted to the natural unfoldment in the order of nature, in the economy of nature, to the needs of humanity; in which every church shall share, every religion bow. The mother church accepts spirit communion, it acknowledges spirit communion, but denies its authority, except under the leadership, government and domination of the church. But the scope and purpose of Modern Spiritualism is to

break this assumption and religious monopoly forever in the world. The influence of Spiritualism is against the monopoly, and it is reaching to all spheres; it is reaching through the most powerful church of Christianity, which trembles before the light of its immortal reason.

To-day the influence of its subtle life is laboring everywhere, extending its activities through the different departments of the churches, Protestants and Roman Catholic alike. We do not expect to destroy the churches; we do not wish to destroy them, but in a liberal, expansive sense to unfold them. The mother church is needed as one of discipline; she is needed as part of the economy of nature in working out the religious problem, to be slowly solved, analyzed and relegated to its place without any shock of moral or material revelation. If to-day the whole authority of the mother church, with all its riches and its pent up energy were swept away without preparation of the people or something better it would be a most terrible calamity for the civilized world. Therefore it is not desired on the part of the spirit world; it is not the object or scope of Spiritualism to strongly shock old systems and institutions, but slowly to educate to a knowledge of the future, to solve the problems and reduce them separately, through education, to a reasoning, liberal, generous, universal religion, who a name shall be Modern Spiritualism.

There is much more that might be said in this connection but we are wearying you, and we must let your minds and bodies rest. Let us say in conclusion that the influence and scope of Modern Spiritualism in this part of the nineteenth century, came in answer to a natural, moral and religious need. Came as quickly as it could come, as it could be received, as early as scientific verification was possible to the development of the human race. If you doubt it look back a little to the hanging and drowning of the martyrs, the dogmas called witches, under the dogmatism of that old superstition brought down from Moses and Abraham, and then say whether it was possible for Spiritualism to come any sooner than it did, ere science, reason, culture, philosophy and every thing had grown to that extent that men had cast aside these old superstitions and drifted to the other extreme, so that they were prepared to listen to the raps, to the tests, to the declarations, to the shadowy thoughts that presented themselves. Were prepared to listen, to analyze, to accept, to reject upon a normal natural analysis, and not upon the authority of ancient revelation or of the modern dictum of a tyrannical fiend in the spirit world. In order to establish this we must remember that Spiritualism came with its facts but said "Take not the dictum of any spirit, of any revelation, of any declaration of either God or man as authority that your immortal conscience and reason does not approve." That was one of the leading principles, its first note of warning at the coming of the spirit raps, and from that day to this it insists upon that in the development of Spiritualism, through every range of thought as it moves with eternal force throughout the length and breadth of the land. Individual sovereignty, reason and conscience have been supreme against the world below and the heaven above.

In conclusion we would say, just as religion does not contain all of truth, just as the Bible does not contain all of truth, just as spirit communion is not all of truth, so no one authority contains the whole revelation of truth. But you, yourself, working in unison with nature, God, and the universe of your environments are sure to grow, and enlarge the scope of Modern Spiritualism in this afternoon of the nineteenth century. It will stand out as one of the most glorious, beautiful and spirit-saving powers that ever controlled the world.

So may we rise, so may we live and grow out of dark error, by reaping as we sow.

**Read and Mend Your Grammar.**

An Excellent Lesson in Correct Talking for Young and Old.

Careless habits of speech are among the prominent faults of our young people, even those young people who have advantages of schools and intelligent home surroundings. Recognizing this, the professor of English literature at Wellesley College has prepared a list of "words, phrases and expressions to be avoided," from which the young and old readers will receive many serviceable hints:

Guess, for suppose or think.  
Fix, for arrange or prepare.  
Ride and drive, interchangeably. (Americanism.)  
Real, as an adverb, in expressions real good, for really or very good, etc.  
Some or any, in an adverbial sense: e.g., "I have studied some," for somewhat, "I have not studied any," for not at all.  
Some ten days; for about ten days.  
Not as I know, for not that I know.  
Storms, for it rains or snows moderately.  
Try an experiment, for make an experiment.  
Singular subject with contracted plural verb: e.g., "She don't skate well."  
Plural pronoun with singular antecedent: "Every man or woman should do their duty;" or, "If you look any one straight in the face they will flinch."  
Expect, for suspect.  
First-rate, as an adverb.  
Nice, indiscriminately. (Real nice may be doubly faulty.)  
Had rather, for would rather.  
Had better, for would better.  
Right away, for immediately.  
Party, for person.  
Promise, for assure.  
Posted, for informed.  
Post graduate, for graduate.  
Depot, for station.  
Stopping, for staying.  
Try and go, for try to go.  
Try and go, for try to go.  
Cunning, for small, dainty.  
Cute, for acute.  
Funny, for odd or unusual.  
Above, foregoing, more than or beyond.  
Does it look good enough, for well enough.  
Somebody else's, for somebody's else.  
Like I do, for as I do.  
Not as good as, for not so good as.  
Feel badly, for feel bad.  
Feel good, for feel well.  
Between seven, for among seven.  
Seldom or ever, for seldom if ever, or seldom or never.  
Taste and smell of, when used transitively. Illustration: We taste a dish which tastes of pepper.  
More than you think for, for more than you think.  
These kind, for this kind.  
Nicely, in response to an inquiry for health.  
Health, for wholesome.





## The Empty Cradle.

BY KATIE LEASE.

You say the cradle is empty,  
With an angel home in glee,  
The sweet white blossom you cherish,  
The Father hath claimed for his own.

The mother heart is aching,  
With an angel home in glee,  
For a touch of the baby fingers,  
That are cold and white as snow.

You look at the soft white pillow,  
The pretty dainty bed;  
You think of your golden-haired darling,  
And almost wish you were dead.

But stop, just list! for a moment,  
The truth as of wings you will hear;  
The sweet prattling voice of your darling,  
Has come back to comfort and cheer.

Oh, will you not learn the sweet secret,  
The angels would teach you to know;  
That the loved ones are always with you,  
They can tell you why 'tis so,  
Washington, D. C.

## A Gentleman.

The horse-car stopped at a crossing, and a newsboy jumped on a platform. "Have a 'Times,' 'Inquirer,' 'Press'?" "I'll take a 'Times,'" said one of a group of school girls. "Oh, Jenny!" said another, "from such a little monster?" An old gentleman who was reading glanced up from his pamphlet. The newsboy was a dwarf and a hunchback. His face, which was bent back on his shoulders, twitched suddenly at the girl's words, but he did not look toward her, as he stood waiting for his money. The old gentleman's grave look of rebuke angered the girl. "It makes me sick," she said with a look of disgust. The boy turned and looked at her steadily. Everybody on the car expected a torrent of vile abuse, but he said gently—

"If the Beast was not here, the people on the car would not appreciate the Beauty at her real value," and then bowing to her went out amid the smiles of all the passengers.

The old gentleman—who was a well known physician, Dr. Avery—followed him, but he was already out of sight.

"Who is that boy?" he asked of the conductor. "His name is Willy, and his route is on this street. Don't know anything more."

"He has an educated voice and he showed good breeding and sense just now."

"No doubt. The other newsboys call him 'Gentleman Bill.' Everybody likes him. We conductors give him the freedom of the cars on this street."

A few days afterwards Dr. Avery was on a car late one evening, when Willy came in carrying a large bundle of papers. He sold none, and turned to go, looking discouraged and anxious.

Dr. Avery stopped him, drew out a paper, and handing him a piece of silver, said, "Never mind the change."

"No, thank you," said the boy, smiling, and gave it to him.

"Why not, young independent?" "I don't need alms, sir. I really get on very well. And if I did—"

"You would not take it?" "It would be the hardest thing I ever had to do. Good evening, sir." And touching his cap, the little hunchback swung himself off the car.

Dr. Avery after that often met the boy, who puzzled and interested him. There was nothing morbid in him; he was always ready with a laugh and a merry answer. His voice was controlled and gentle, and there was a fine courtesy, a tact, a delicate feeling in all his words, that he did not find sometimes in those who call themselves gentlemen. In spite of the boy's wretched clothes and patched shoes, Dr. Avery found himself talking to him as an equal, and always thought of him as his little friend.

Late one night when it was storming heavily, he met him trudging down Chestnut street.

"You have a hard life, my boy," he said kindly.

"Not so hard as you think, sir," he said, cheerfully. "I am never sick an hour. Then I do a better business than other boys because of this," glancing down at his deformed body.

"Oh!"

The doctor was confused for a minute. "Have you any plans, Willy? Do you ever look forward?"

"Yes. Oh, I have it all planned out! If I could save enough to start a street stall of books and papers, then after a year or two I would be able to open a shop, and then a big store. Some men who began that way in Philadelphia have become publishers, and live in beautiful houses of their own."

"Hillo! Do you care for fine houses?" "Not for myself, sir."

He became suddenly silent, and at the corner of the next street said "Good night," and ran away.

A moment later Dr. Avery heard cries and shouts in the direction which Willy had taken; but such things are common in a great city. He hurried home.

The next morning looking over the paper he read:

"A little hunchback newsboy, known as 'Gentleman Willy,' was knocked down by a runaway horse last night. Dr. Johns pronounced the injuries mortal. The lad was taken to the Penn hospital."

Dr. Avery was soon beside the cot on which the misshapen little body was laid.

Willy looked up trying to smile. "It is not so bad as they say it is. I can't die now! I have too much to do."

"What have you to do, my boy? Let me be your friend; let me help you if I can."

"I thought you would come, maybe. I haven't anybody to come. The boys are good friends, but they couldn't do anything now."

"I have come, you see. Tell me what I can do, my boy."

The lad waited until the nurse had passed his cot, and then whispered:

"It's Letty, sir. She's my sister. I have her out with a farmer's wife near Media. She goes to school there. It takes all I can make to pay her board and buy her clothes. I like to see her look nice." His mind began to wander, and he began to mutter at intervals.

"If I could start the stall—the shop—a carriage for Letty."

The doctor was forced to leave him. When he came back in the afternoon he was rational, and when the doctor wished to go for his sister he said:

"No, don't bring Letty here. She mustn't know how poor I am. When I go out on Sundays to see her, I have my good suit on. She calls me a 'swell.' Yes, she does," laughing, but with the tears in his eyes. "I went once with some papers to a Quaker boarding school for girls near town, sir. They were such lovely young ladies, I always thought I'd send Letty there when I could get the money. But now—"

Mr. Avery found out his story by degrees. He and Letty were the children of a planter near Savannah. Their mother was in Philadelphia during the war. Her husband was killed, her slaves and property were gone. She struggled for years, teaching and sewing, to support them, and at last died, leaving Willy in charge of his little sister.

"And your name?" "My father was Charles Gilbert."

Dr. Avery drew his breath quickly. "I knew Charles Gilbert in Savannah long ago. No wonder your voice seemed familiar, and that I was drawn to you so strongly. But you are my friend for your own sake, my boy."

That evening Dr. Avery sent a long dispatch to a lawyer in Savannah, where he had once lived and still had business interests. He took two of the principal surgeons in the city to examine Willy.

When they had gone out for consultation, the boy lay holding his hand watching the door, breathing quick and hard.

"Do you want to live, Willy? You have had a hard life, my child."

"Oh, no, no. I do not think it hard! I have so much to do for Letty."

"Have you never any plans for yourself?"

The boy turned his gray eyes thoughtfully on him. They filled with slow tears.

"I used to think if I could be a scholar—a gentleman, like my father—but—"

"If you do not live, my boy," said his friend, trying to reconcile him to death, "God will take care of you. This poor body will not be against you any longer."

"It is not against me here!" said Willy, vehemently. "It is not me. Everybody knows that. If God will only give me the chance to do something in the world, the body won't stand in the way." He muttered after awhile again "It's not me."

Dr. Avery was called but to hear the verdict of the surgeons. When he came back Willy gave one look at him and sank back, covering his face.

"There is still a chance, my boy, though but a light one. I think it best to tell you the exact truth. Morning will decide. Would it comfort you to have Letty with you? I have brought her to town."

"Yes! yes! It doesn't matter now that she knows I am a poor little newsboy."

Letty was a sturdy, red-cheeked little woman, whose every word showed a heart full of love and a head full of good sense. She petted and soothed Willy, while he clung to her, and then said, cheerily:

"Now dear, you must go to sleep. You are not going to die. The doctor don't know how strong you are. The nurse says I may sit here and hold your hand, and in the morning give you your breakfast."

For days the boy lingered between life and death. One morning after the doctors made their examination, his old friend came to him, and taking his hand, solemnly said:

"Willy, God has given you the chance you asked for to do something in the world. You will live."

When he was able to be removed Dr. Avery took the children to his own house. He laid before Willy a statement of his father's affairs that he had received from Savannah, which showed that enough could be rescued from the wreck of his estate to yield a small income for the children.

It proved to be enough to educate Letty at the Quaker school to which Willy dreamed of sending her, and to give him a thorough training in college and the law schools.

They both always "came home," as they had learned to call Dr. Avery's, in the vacations. When Willy came back at the end of his course with the highest record of his class, he said to his old friend:

"All that I am or may be in life, I owe to you."

"No, my boy. I never should have noticed you more than any other of the hundreds of newsboys but for the honor, self-control and good breeding that you showed. A true gentleman will be a gentleman in any and all circumstances in life. God help you to keep yourself separate and above all the hard circumstances."

Willy's eyes grow dim. "If my friends and God can see the man inside of the little monster, I am satisfied," he said.

His dream in life does not seem unlikely to be realized. It is character that wins and tells—YOUTH'S COMPANION.

## At the Church Door.

Mr. Pewrent—Your sermon 'On Economy' this morning, Doctor, was a very sensible discourse."

Dr. Churchm— "Thank you; it seems to have been appreciated, from the appearance of the contribution basket."

## THE CHILDREN'S' Progressive Lyceum Department.

## What Spiritualism has Accomplished.

What is the one thing which thoughtful, earnest men to-day need?

To understand the age in which they live and of which they form a part; that they should understand the forces and movements going on around them; that they, each, should gain some higher point of outlook; should be able to look before and after, and note which way the world has been moving for centuries.

In years gone by what has been the position of the church?

It stood for and represented what were practically the common ideas of all Christendom.

What do we see to-day?

No longer holds the positions which it once held in either the faith or reverence of mankind.

What is the process of disintegration?

That it has begun in the Roman Catholic church; also the Protestant churches are being divided up into sects, and the change is creeping into missions, disturbing institutions, and working in the minds of ministers, leading them to overlook those doctrines that are acceptable to their congregations.

What do we need to remember?

That this race of ours began in childhood, weak, helpless and ignorant, in the midst of a universe which we find to be infinite—it has been growing by learning from the beginning.

What is the key to the whole problem of the past as regards religion?

That a child-world should have childish thoughts about itself, about humanity and about the future.

What have we been taught to believe?

To look back into the past ages for wisdom, but in place of wisdom we find childishness.

What is a false idea?

That the fathers, the patriarchs and prophets were nearer to God than we are; that the world began in perfection and fell away from it.

What is the correct idea?

That the best thoughts are of to-day, and not of the childhood of the world.

What was the childhood of the world?

It spoke as a child, and in the understanding of that child was the birth of all the world's religions; and from that day to this the world has been growing mature.

What has every religion been?

An attempt of the world's child-mind to think the truth about the world, about itself and its relations to God, and to get into right relations with the unseen and infinite power.

Why is Christianity the grandest religion the world ever saw?

Because it is the religion of the most civilized races, and with the improvement of the race comes a noble, higher thought of God, and the attempts of man to come into right relation with God are wiser and better.

What is the improvement of the race?

That people no longer think they can please God by butchering animals, by slaying their fellow-men, by burning one of their fellows in a furnace, or casting a babe into the river—these barbarous and cruel ideas of God, belonging to a barbarous and cruel time, are now left behind.

What does each religion have?

Its own cycle of myths and miracles; and there is no reason why we should claim for our christian miracles that they are worthy of belief and the others not.

What has transpired in the scientific world?

The theory that the world was created only a little while ago is set at naught, as geology says millions and millions of years old is this planet.

What age does geology say of the chalk cliffs of Dover, England?

One hundred thousand years.

What is the antiquity of man?

Probably three hundred thousand years.

In the department of biology—the science of life—what is demonstrated?

That instead of man being created perfect he has been developed from the lower forms of life, through a process lasting thousands of years.

This being true what falls apart?

The Garden of Eden, the Serpent—no temptation, no fall. The whole system of beliefs that has been the basis of the creeds of Christendom has been shattered. The mysterious and wonderful drama of creation, of probation, of heaven, of hell, is at an end.

What, then, has been developed?

Instead of a tiny universe we are lost in an infinite one; and man has grown a moral being, so that it is simply impossible for man to regard as true, ideas of God and religion in which it once believed, and man has grown so tender-hearted and has developed such a keen sense of what is great and right that he can not believe in the God they used to worship.

Then what do we learn from this lesson?

The growth of civilization, the increase of goodness and sympathy is sufficient to enable man to reject the old idea of God and even churches who claim to hold to the ancient system, are putting aside more and more those things which the reverence and sympathy and love of man will no longer bear, thus showing that the human race is growing intelligent, and modern views and knowledge demand that an infinite God shall be as good as a good man.

## B. W.

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## THE BETTER WAY.

THE WAY PUBLISHING CO.  
EVERY SATURDAY.

L. BARNEY, EDITOR.

CINCINNATI - DECEMBER 8, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

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When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

Purity embellishes intellectuality.

Intellectuality graces character. Love adds a golden hue to the same.

Scandal is a bit of false coin, and he who passes it is frequently as bad as the original utterer.

Human beings are all of one origin, and thus contain the qualifications necessary to lead to the goal of existence—happiness.

If the ancient school-method of whipping knowledge into boys and girls, were universally applied, who would escape a daily application?

Happiness is the result of moral development. The acquirement of knowledge in conjunction with the practice of sympathy, charity and benevolence pilots the way unerringly.

An interesting discourse, delivered at Adelphi Hall, New York, on Sunday, November 18, by Mr. Lyman C. Howe, will be found on the second page of this issue of THE BETTER WAY.

Truth may hurt when first told, and pretended offense thereat may be kept up a while as a reason for complaint; but it sticks nevertheless, and haunts the individual, like a shadow upon his conscience, until self-knowledge lead him aright.

Righteousness is an effect of consideration for others. Self-righteousness results from self-love or selfish pride, and is difficult to overcome when once imbedded in the spirit. Justice tempers its desire and leads to humanity, righteousness clothed in charity or sympathy.

Misunderstandings are easily made permanent, but it is not a good way. There is more harmony when people understand each other and more intelligence. Harmony and intelligence lead to good results. Inharmonious and ignorance are the precursors of calamity. In harmony there is strength; in discord, the most plentiful weakness.

Positive love is the constant desire to give. Thus God is love, in constantly pouring out or giving vitality and substance to supply the demands of material life; and, in reaching this positive state of being, man becomes a likeness of God. Benevolence, charity, generosity and humanity lead to it.

It happened once—perhaps many times—in imperial Rome, that the virtue of scores of women was bartered for the lives of a few pitiful monks. "The blood of the martyrs is the seed of the church," indeed. How suggestive are thousands of martyrdoms for the noble cause of Christianity! Its pious monks should be saved, at all hazards.

"The stupid monks," writes Erasmus, "say mass as a cobbler makes a shoe; they come to the altar reeking from their filthy pleasures. Confession with the monks is a cloak to steal the people's money, to rob girls of their virtue, and commit other crimes too horrible to name. Yet these people are the tyrants of Europe. The Pope himself is afraid of them. Beware how you offend the monks. You have to do with an enemy that cannot be slain, an order that never dies; and they will not rest till they have destroyed you."

A whisper is often heard farther than the pealing thunders which herald a cyclone, and it is frequently more terrible. It is the whisper of slander against an innocent heart. It has wrecked hearts and homes, and blasted fair lives by a breath. It is worse than murder of the body, for it slays minds and shipwrecks souls. The slanderer is an unmitigated and unspeakable villain, whom it were gross flattery to class with ordinary cutthroats.

Love covers a multitude of sins; for he who is generous, charitable or benevolent is excused for many little errors which would otherwise condemn him in the sight of his fellow-beings. How feasible it seems to acquire such a little virtue, and yet how difficult of attainment. But once acquired—be it ever so limited in degree—it reaps the world's approbation, and shows how much goodness is appreciated. Then why not practice it? Practice makes perfect, whether for a good or bad effect, and to act good finally makes good.

## A NEW STORY.

In the first January issue of THE BETTER WAY will appear a new story of considerable length and dramatic interest, entitled "A Promise to the Dead." The same is especially written for this paper by Mr. John William Fletcher, of Boston, the well-known author and lecturer. We have no doubt but that it will be welcomed by many of our readers; for Mr. Fletcher's writings and utterances contain something fascinating, besides giving the most fastidious thinker food for reflection and study.

## MORE THAN PRINCELY.

I. V. Williamson's name will be forever glorious in the annals of the nineteenth century. Mr. Williamson is a Philadelphia. He proposes to donate twelve million dollars for the establishment of a school to be devoted to the instruction of boys in the mechanical trades. If the venture proves successful, he promises to double, perhaps treble, the sum donated. This is practical work. It is business, whose foundation is wisdom, whose result must be success, if adroitly managed. Mechanical education is one of the grand moors of our national life, and it has had too little attention. Too much cannot be done for it, and this munificent example ought to prove an admonition to other millionaires to go and do likewise.

When calm, fear not to say that which your heart tells you is the truth. When disturbed, hesitate, for this indicates that the exterior man is active, and not in rapport with the internal of nature, the spiritual. Spiritual nature or law is ever calm because it constitutes absolute force or motion—is omnipotent, and man, as a mortal being, is in accord with this state of existence in comparison to his temporary soul activity or divine impetus. And being in accord with law adds force or weight to ones words, will or desire. Victory under these circumstances is absolute, for it is spiritual, and not like one gained by a temporary force of psychology, impelled, perhaps, by self-sufficiency or selfishness. The latter is generally accompanied by more or less agitation, and in a degree to the harmonization of the truth with divine nature or law, the possessor feels calm, dignified and fearless.

## HUMILITY.

Sweet humility! Who knows its true import? 'Tis not the mere obsequious, fawning sycophant, but more the yielding of a faithful loving soul unto the wish of others. 'Tis that which beautifies and graces human disposition; which lends a sweetness, tenderness to him who is thus gifted. But how acquired? Not by careful study, knowledge, education, but suffering, long, enduring, patient, struggling to subdue the pride of heart, of being, willfulness and love of self. 'Tis that divine submission in the human soul which frees it from desire to glitter amongst its fellow-beings as one superior in moral worth or worldly things, though having that which makes it so in fact. 'Tis love of God, of others—resignation to life's law, awaiting but the signal from on high to act, to speak, to will in harmony with that divine impulse which makes its word a law that none can disobey. 'Tis peace with God, and through it peace with man, for who can set at naught the fond appeal of sweet humility.

## NEIGHBORHOOD SOCIETIES.

The most frequent reason given why societies for the advancement of Spiritualism are not formed in small communities, is, that they are not able to hire good lecturers. Really, this is no reason. Some of the best societies now existing developed their own lecturers from their membership—in many instances lecturers who afterward became eminent. In every neighborhood with a dozen Spiritualists there should be a society, and regular meetings for conference, at which all may speak, if so inclined. In this exercise good speakers will be discovered, often unexpectedly, and out of it phenomenal speakers are liable to spring, with inspiration on their tongues and the warmth of true sympathy in their hearts. It is a duty to make the effort.

There are, already, hundreds of societies on this plan in various parts of the country, and they are prosperous. Whenever an eminent lecturer goes into their neighborhood, they arrange for one or two discourses from the more experienced organization, and thus keep abreast of the best Spiritualist thought of the age. The best lecturers who visit Cincinnati to speak on Sundays are invariably engaged to go elsewhere and deliver discourses on week days and evenings—one or two, sometimes three, in a place—and the same is true of other large cities and towns. In this way the outlying neighborhoods are placed upon as favorable Spiritualist footing as the cities, at a nominal cost, provided they have the organization to make this plan effective; and until they have the organization they forfeit all blissful privileges and bereave themselves and their communities.

These considerations are worthy of more than a passing thought. We regard them as eminently worthy of action in a practical way. Organization is easy. It needs no machinery. Plans may be procured from "The Ohio Valley Spiritualist Missionary Association," upon which work may immediately begin. In fact, this association is formed for the purpose of aiding such work, and all who so desire may be aided, not only in the formation of societies, but in making their work effective. Why should there be any delay? These plans may be procured by addressing C. C. STOWELL, Sec'y, care THE BETTER WAY. (Membership fee in the O. V. S. M. A. is one dollar.)

## A PLEASANT SOIREE.

The entertainment given by the Society of Union Spiritualists, at Grand Army Hall, on Wednesday evening, November 28th, was an extremely pleasant and harmonious affair—music, recitation and dance constituting the main features in the program.

As an introductory a piano duet was given, Mrs. Ross, the artistic pianist, and Miss M. Bertrand, the pleasing organist of the Society, being the performers, who were highly appreciated for their skill and the good taste exhibited in the selection of their parts. Mr. H. H. Warner then delivered a short address appropriate to Thanksgiving eve, the pith of which was to show that Spiritualists, too, had many reasons for being thankful, and especially for the rapid strides that Spiritualism has made in the last forty years, besides the freedom of religious sentiment permitted in this age, and thus could advance their philosophy unobstructed by the intolerance of human laws. A piano solo, by Miss Viola Weber, was duly appreciated in consequence of her youthful endeavor to aid the good cause. Miss May Brown, as usual, repeated the reward of a universal applause by her fine and effective recitations, giving "Hiawatha" as the principal, and a humorous poem as the encore.

A social, in which the graceful dancers had the floor, constituted the closing scene of this extremely pleasant soiree.

## "FRAUD!"

A communication, signed by seven persons of repute and respectability in this community, in which a recently arrived slate writing medium is accused of fraud in connection with his medial powers, was handed to us for publication. As much as we dislike to expose any medium who swerves from the path of rectitude and a respectable bearing when amongst us, it becomes our duty to do so when actual fraud has been practiced and proved beyond a doubt. But as long as the testimony is not of a character that would be accepted by a court of justice as such, we deem it unwise and damaging to the cause to make known such surmises, even though the suspicions are well grounded and strong probabilities exist in their favor. For the present we will therefore withhold the communication, in the hope that said medium will take this as a warning not to conduct his seances hereafter in a manner that will give rise to suspicion, and, in addition, to live a life that will command such a degree of respect as to make it impossible for any human being to suppose such a thing as fraud capable of him. Self-respect is the first step to integrity, and charity the greatest instigator of reform—love touching gently upon the chords of his divine nature and causes him to realize that to commit wrong toward his fellow-beings is trifling with the divinity within him, and thus placing himself in discord with the origin of his being, God.

## MERIT.

Those who really deserve merit seldom cry for it; and when they do, it is because they have been unjustly dealt with in connection with some affair which created undesired observation. Genius never lacks for merit when it is entitled to the same; nor does mediumship. Those who require no assurance of their powers, and are confident of success, are generally above acknowledgement and the world's approbation, and thus at ease concerning public opinion, sentiment or homage. Such are the happiest of beings, and pass through life merrily, making all others happy who come within range of their influence, and mainly because they never utter a word of complaint. Some may listen to the lamentations of a discontented mortal, and even conjoin with him; but the ultimate will be the avoidance of such a being, for all have reason to moan when looking upon the dark side of life, and from which none are exempt; and those that do, will always lodge the cause of their troubles in some one else instead of seeking it in themselves. Introspection should accompany mediumship as the first and most necessary principle; for, if such claim to be the instruments of God, let them prove it by the divinity that must exist in connection with them under these circumstances. Charity is the very essence of divine impetus, and should therefore be the most active qualification of those claiming relationship with the Father, and without permitting this prime quality of the soul to manifest itself, all other gifts are suppressed, including an obstruction in their medial powers. Some people constantly demand that charity should be bestowed upon them; but as only love begets love, this is impossible, until they lay the foundation within themselves to attract its like. The laws of nature are so subtle that a coalition of forces can only take place when and where they have a similitude with each other—whether material or spiritual, and charity is as much a force of nature as the law of gravity, because its influence may be as keenly sensed as any so-called material law or sensual force in a mortal being. Charity is an individualized psychic force or law, correlated with divine law, and must exist in the individualized being to attract it or feel its influence when given. Thus, to have one's desire gratified, in any respect, an analogy must prevail to induce it. And so it is with merit. All will obtain their just dues as they deserve them; and those who regard themselves as instruments of the spirit world, should have confidence enough in the superior powers of existence to await their decision as to whether they are or are not worthy of merit.

## WHAT IS EDUCATION?

## How to live?

This is the present essential question. It is the immediate lesson to be learned, about which carelessness and ignorance are criminal.

Not how to live in the mere material sense only, but in the broadest, noblest sense of which our nature is capable.

This problem has many modifications, and ramifies into every condition of human life, but its general statement is comprehended in the right ruling of conduct in all directions, under all circumstances.

With this statement amplified, we may divide it into these subsidiary sections: In what way to treat the body;—in what way to treat the mind;—in what way to manage our affairs;—in what way to bring up a family;—in what way to behave as a citizen;—in what way to utilize all those sources of happiness which nature supplies,—how to use all our faculties to the greatest advantage of ourselves and others;—in short, how to live completely.

Yes; how to live completely is the terse colligation of the subject, and this being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge, and the only rational mode of judging of any educational course is to estimate in what degree it discharges its function. Does it perform its perfect work? Spiritualists have a vital interest in this problem, and in the refinement of education. It behooves us to set before ourselves, and ever to keep fully in view, complete living as the earthly end to be achieved, so that in self education, as well as in the bringing up of our children, we may choose subjects and methods of instruction with deliberate reference to this end. Not only ought we to cease from the mere unthinking adoption of the current fashion in education—which has no better warrant than any other fashion—but we must also rise above that rude, empirical style of judging displayed by those more intelligent people who do bestow some care in overseeing the cultivation of their children's minds. It must not suffice simply to think that such or such information will be useful in after life, or that this kind of knowledge is of more practical value than that; but we must seek out some process of estimating their respective values, so that as far as possible we may positively know which are most deserving attention.

We are not to be understood as attacking existing educational systems, or as wishing to impede them in any measure. It is their improvement we seek; their adaptation to individual minds rather than to mind in volume; to teaching that for which pupils have faculties, rather than forcing upon their attention branches which they cannot acquire, and, by this process inculcating distaste for all education; to discarding studies which are merely conventional, and substituting those of sound practical value. The task is indeed difficult, and perhaps never to be more than approximately achieved; but considering the vastness of the interests at stake, its difficulty is no reason for pusillanimously passing it by, but rather for devoting every energy to its mastery. And if we only proceed systematically we may very soon get at results of no small moment.

## MORE CAUTION NECESSARY.

Enemies of truth, no matter how numerous they are, have but pigmy strength compared with one true heart. Truth is a rare diamond; its antitheses but those false gems which faintly shine through their little day, and then become dim, black and disgusting. The smallest truth is of infinitely more worth than a universe of falsehood. The tiniest rap from the spirit world is better than all the guess-work and half-and-half phenomena ever yet "manifested." It is not necessary to startle and astound with truth. Everything genuine is simple and convincing. Sleight of hand tricks are complicated and mysterious. Materialized forms come in the simplest way. Simulated materializations are fussy and awkward, and full of artificiality. Like bogus diamonds, they are made to deceive, and only numbskulls are fooled by them. All simulation in mediumship must be stamped out. It is the great enemy of Spiritualism, more damaging than the lies of its open enemies, for the world sees that many good Spiritualists are deceived by it, and if the very elect are led astray, what is to be the fate of tender inquirers? This is really an important question.

Local societies should exercise more care in the endorsement of mediums. Probation should be longer and stricter than hitherto. The result will be found in grand remuneration for additional time and trouble. The Cincinnati Society has had an experience which proves the soundness of this declaration, and its managers have adopted measures to profit by it. They have had unusual embarrassment with a medium who attempted "manifestations" beyond his gifts, by which some honest inquirers were cruelly deceived. The principal embarrassment arose from the fact that the Society had endorsed this man, following which THE BETTER WAY endorsed him, and it is true that he was a medium. But he attempted things beyond the ordinary work of his guides and employed supernumeraries in mortal form to "piece out" the show!

The fraud was immediately detected and denounced, and thence naturally arose great scandal. It was much as when a bishop of the Romish Church was found producing the miracle of the stigmata by irritating old erysipelas sores on the person of an abandoned woman, or when Luther bespattered the devil and his library by hurling the inkstand at his Satanic Majesty, and was ever after unable to produce any part of the devil in proof! Perhaps even worse than either of these, for all sensible people knew from the beginning that both these pretenses were fraudulent, whereas millions of sensible people know equally well that the phenomena of Spiritualism are made up from grand truths, and that a counterfeit is impossible without, first, a genuine. Still, every fraud is a libel upon truth and impedes the progress of humanity. It is a crime, and should be punished accordingly.

This experience of the Cincinnati Society and blunder of THE BETTER WAY will not prove wholly profitless. They will teach large caution here at home—perhaps too large, but this is the side of the question upon which it is virtue to err—and stand as a lesson to Spiritualists everywhere, teaching that just the merest item of truth, coming in a guise which everybody can recognize, is to be prized beyond all peradventures, all abstractions, all simulations, all pretensions, and all thrones and principalities. All but truth is naught. No sacrifice is worth considering which attains it in its perfection. Therefore probation for mediums is justice to them, to Spiritualism and humanity. It is our view that if there are but two, or three, or five, genuine spirit mediums in the United States, or in the world, it is better to know it promptly, and silence all others, than to go on attempting to build a system upon mere shreds and patches of truth, supplemented by an enormous substructure of fraud. Unquestionably there are many hundreds of these good mediums, but not half the number of thousands that mediumistic pretense would lead us to believe. And there is need of the most vigilant caution, now and always.

## HINTS FOR ORGANIZATION.

Much depends upon how things are seen, and by whom. A gawky inexperienced judge of color by its quantity and loudness, and therefore in his view all really artistic disposition of light and shade comes tardy off. And even experts differ materially in their criticisms, just as they do in mental action and systems of reasoning. Habits of thought as well as tricks of vision add something of their own, before a representation, even of the clearest object, is reflected in the mind; and these habits and tricks are as diverse as human individuality. It is necessary, then, in matters of opinion, to rely upon the average judgment of intelligent observers, and at the same time to understand from what point of vantage their observations are made.

Let us illustrate: Ten men standing in a body witness a railway accident which becomes the subject of legal investigation. If their testimony is taken separate and apart from the hearing of each other, there will be ten versions of circumstances which vary in important details, and yet every witness will testify to the truth as he understands it. Different minds and eyes invest the same incident with different features, and this fact is so well understood that courts and juries have ceased to regard it with suspicion.

In an inquiry like the above, intelligent observers have but a limited advantage over the most illiterate, unless some of them happen to be experts. And it is noticed that among experts the most abrupt divergence of view obtains, and that this interval is extended in proportion as intelligence increases. There is no community of thought among the elements of that mighty phalanx of sublimity wisecracks who furnish expert testimony to order, but a way has been discovered by which their wisdom may be averaged and something like truth obtained. Their testimony is based very largely upon opinion, and quite inconsiderably upon fact or experience, and opinion results more largely from prejudice than from sound judgment; therefore the expert cannot be a positively ascertained quantity in any fairly conducted dispute. His value is always exaggerated, but he has his uses.

This age has developed psychical experts of good parts and fair judgment, but they have declared no laws of evidence, nor indicated any method of procedure. Each is a law unto himself, and hence the impossibility of unanimity. It is an anarchical condition which calls for remedy, and action to this end is demanded now. Delay has already proved tedious and damaging. Facts, which ordinary witnesses are powerless to understand, are misrepresented daily; facts which are valuable in psychical research are even condemned as fraud through misapprehension; and an immense volume of psychic manifestation goes for naught because nobody understands it with sufficient definiteness for explanation or classification. Much of that which might prove to be the best information is in this way ignored.

Spiritualists can no longer afford to be careless or indifferent to anything which affects the integrity or seemliness of their cause, and although each has his own ideal of those things which are true, of those things which are right, and of those things which are proper, there is a basis of common understanding through which

agreement may be reached, and nothing is more important just now than this agreement. It cannot be had too promptly. How shall he initiative be taken? Through a convention, undoubtedly, at which delegates from every State, perhaps from every local society, shall assemble at a central point and agree upon a plan of action. Or a central committee may be elected by a vote of the local societies, who may propose a plan to be afterward adopted, modified or rejected by the Spiritualists of the United States. Action must be had through some method, and method must be devised through wise action.

While thousands view Spiritualism, from the standpoint of action, as a negative force, and rust in the insipidity of their own indolence, much of its real force is lost to the world; whereas it is the great positive force of the moral world, when adequately understood and lived, as it will be in its refinement, when it becomes duly active in moral work. It suffers now from acts of omission rather than from things which it does. It was the unprofitable servant who did nothing, either good or bad, and the rule holds good with do-nothing Spiritualists. They violate no human enactment, commit neither positive sin nor unlawful acts, and yet they never felt the pulsation of a single unselfish emotion! They have learned the truth of immortality and rest upon that, doing no charity, reviving no fainting mortal, refraining from assisting in the promulgation of the glad tidings, rotting in false notions of their own blissful future. There are others who are sorry sinners, whose impulses have led them into faults innumerable, who are reckless, improvident and constructively profligate, yet who, after all these dreadful things, are sifter for the future life than the sad do-nothings—because against the indictment for their shortcomings may be pleaded a long list of generous and self-abnegating performances, grand charities, alms deeds and works of love, and to those who love much, much is forgiven.

If our statement is correct, organization is an imminent demand. Can the initiative to this end be more direct than by the way herein outlined? If it can, let us hear from those who have a better plan. Upon this subject the of opinion Spiritualists everywhere, in all walks of life, will prove of value, and they cannot be too promptly nor too closely expressed.

"More servants wait on man  
Than he'll take notice of: in every path  
He treads down that which doth befriend him."

The Respective Denials of Peter, Galileo, and the Fox Girls.  
To the Editor of THE BETTER WAY.

Though the Fox sisters, in a late interpretation of spirit rappings have, in their weakness and imbecility, denied their spiritual source, what can this denial avail when hundreds of other mediums all over the civilized world, during their forty years' experience, who generally were unknown to each other, yet corroborated the genuineness of these manifestations by similar and often more remarkable phenomena, which have been pronounced by millions of sensible, discriminating parties, under test conditions, often in the home circle, to be intelligent communications from departed spirits?

If from the multitude of unimpeachable witnesses truth can be established, surely Spiritualism stands as firm as the Rock of Ages, and has doubtless been, from time immemorial, a part of the economy of Nature, hence in full accord with the development of the race, which no denial or aspersion can destroy, and is no more dependant upon the "raps" than gravitation is due to the falling of Newton's apple. True, the Fox sisters, with the "raps," may have been the first to interpret this electric spark from the laboratory of Nature as being directed by intelligent, invisible forces, while doubtless they, with others, have ever had but a faint conception of the invisible battery, hence their denial or the admission of the source of these phenomena, or of their intelligent operations and beneficent purposes, can no more destroy these established truths than can the death of a glow worm dim the glory of the morning dawn.

While the apostle Peter denied his Lord and Master, and with oaths and curses declared he "never knew the man," so one, to our knowledge, ever intimated that his denial was entitled to belief or that it impaired the mission of Jesus. The same may be said of Galileo, who under bitter persecution and heart-rending torture, denied the truth of his astronomical discoveries; yet declared, "though I recant, the world still moves."

Need we then wonder that the two Fox sisters, while drifting upon the dark ebbs of tide of misfortune, without ballast or order, should at last, in their desperation, have bartered their birthright for a morsel of potage to the capacious harbor of the Popish priesthood, who had already robbed one of them of woman's greatest of all jewels? Yet this can no more retard the onward march of the glorious truths of Spiritualism than did Galileo's recantation destroy the solar system, or than Peter's denial ever impaired the lovely precepts of Jesus.

As all truths are coeternal, this heaven-revealed truth of Spiritualism will rise superior to all its persecutions and yet gladden the hearts of earth's doubting, sorrow-stricken millions, and open up a life beyond that will annihilate all doubt, sweeten every bitter cup, and dry the tears of sorrow with knowledge of immortality, of which faith and hope are but the dim shadows of the ineffable fruition that awaits every longing, aspiring soul.

Fraternally,  
WARREN SUMNER BARLOW.  
Patterson, N. J.

Character constitutes individualization. Purity, humility and love supplemented, comprises angelhood.







SPRIT MESSAGES.

Through the Mediumship of HELEN MARIE CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1. I am Joseph Davis. I am well known in Utica. I have a brother and a wife. My wife is Mary Clara Davis, maiden name Phelps. My brother's name is Erasmus. Now I want Mary, my wife, to know that I am perfectly willing for anything she does. She always did do right, and I want my brother to know that Sam Fisher and Frank Pierson would make good partners. Rat, I visit my office every day and I shall be glad when it again gets in running order. Love to Mary.

2. I'm James Tackett. Mr. and Mrs. B. I died in the far west suddenly, that is suddenly to myself. You all know about it, because my friends thought I'd die when I didn't. I am going to make a better beginning here than I did on earth, if I can. Mrs. B., you used to feel very sorry for the family sometimes, and I think they'll feel the better for my dying, or getting out of my body, for I see things and know things much better than I did, and I hope won't make so many mistakes.

3. I am Bertha Claggett, aged 19 years. I come to my mother, J. A. Claggett. I have been in the spirit world seven years; passed over with the scarlet fever. Mother, the last thing I ever said was: "Give me a drink of water out of the blue cup." Tell Katie and Sophie, sister sends her love. I'm so much pleased with little Minnie, the new baby sister. Tell John and Fred that maybe sister can help in the new school. Sister knows they are going to write a letter to Santa Claus and they'd better write it. Mother, I do love you all so much, and I want you and the younger ones to know it. I am happy, very happy; never more so than when ministering to you.

4. I am Birdie Avalon Elton. I come to the only mother I ever knew, Elizabeth Elton. I was a little girl when I passed over, and sweet sister Fannie took care of me. I am so glad Leila Mae is well. She is the little sister who came after me. Tell Sarah that Clara Damman sends her love, Clara Louise Damman. Tell her also that Emma Solomon did not do well, and she may be glad that she did not marry Tommy. Dear mother and sister, the little babe whom you so kindly cared for has grown to be bright and will ever guide you into paths of peace.

5. I am Beatrice Cecelia Welch. I come to George and Hallie Welch Elton. Dear Hallie, don't be discouraged about what happened so many years ago, and George, you should be good to Hallie and acknowledge her. Whatever may have been her temptation, it was your fault. Do right both of you, for B's sake.

6. I am Susie O'Conner Hicks. I come to Adelaide. My mother lives in Washington down by the arsenal; you can see the arsenal from her house. Marshall works there and Johnnie is naughty. I passed away when I was five years old. Mother, uncle Dan is over here, but not in a good condition. Dollie is bright though, and is taking care of Daanie. All your children, mother, join in love to you. Aunt Laura and uncle Whitehall are both here with us.

7. I am Maude Louise Farrell. I come to my mother, Maggie Farrell. I left my sister, Essie or Ester Harding upon the earth plane. I have seen Merrill, my relative. Darling, Martha, helps me. I am a very little girl. Mother, when Clarence grows larger, please give him my part of the toys; he's so pretty, and I know he'll love me if you tell him I gave them to him. Now, mother, I'm learning many things, and expect to have a thorough education. Tell Sister Essie she must study a great deal to know as much as I do. Now, bushels of love to you all, from your own little daughter in the summerland.

8. I am Frank La Faux. I lived in San Antonio. I come to Lettice, my mother, and to Victor, my brother. We came from France twenty years since (from Loraine) and settled here. I was burned a few years ago. Victor, you go back upon the ranch, it is the best place for you. Build a house and take mother and Caroline. Don't spend your life as master of the bar room. Tell Jacques Croix that Colonel Sante sends love and blessings and greeting. I am very happy over here, and Victor, if you want to be happy, you must live as near to God as you can.

[To those whom this message may interest: If the language is a little imperfect, you must impute it to my translation from the French.

Humanity's friend, HENRY TUDOR VIII.]

9. I am baby Edna Earle. I ont momma Bidma. I see free (3) I dot dead, not by momma Bidny, wiz ozer momma. I love my nice, pity momma. Dod love her, too. I live in pity flower place, an' I dood dir. Oh, oo nice momma!

10. I am Samuel Kelly. I come back to my own precious great-granddaughter. Dear little Jennie, do you remember how you

used to sit in my lap, and do you remember how you loved grandpa's hair, and what you used to say about it? Do you remember, dear Jennie, how grandpa told you to grow and be a useful woman? Grandpa loves you; oh, how much! Tell Alice she shall soon receive a message about her father. My love to Calvin, James and all inquiring friends. God bless my own little Jennie.

11. I am J. W. Edgar. Sister Ada, you are wrong, so wrong to reject your own little daughter's message. Help David in his search after truth. Do not close your eyes to the light of heaven. Like the great reformer, whose name clings unto me, I have taken up the work which will help enlighten the world. Sister mine, I will come to you in a circle and convince you, if you will allow me. Very earnestly do I entreat you, resist not the spirit of God.

Given through the mediumship of Dr. G. A. PRINCE, Lewiston, Maine.

12. What of my being in the spirit sphere? It is only the fulfilling of the law. Then do not be sad, my dear earth friends, for I am not sorry that I am here. Only one week ago to-day I was with my wife, and family of a lovely daughter named Magda, aged six years and a few months over. No one can tell how much I loved them. My wife, too, was truly a companion, for we enjoyed ourselves together very much. Now I am a spirit and with them, which I presume they know, for I have been with them at their little private circles and made myself known by rapping and doing other things about the room. Do not weep my most dear loving friends; for you know I do still live and can be with you. Do cheer up. I can see you will get along very well with the property and money I left you. Educate the children. This I told you to be sure to do before I was born into this estate. I don't think that either of you my dears will have the fever that took me here to this life. I shall know more about this state of existence, in a few years. I do not intend to hurry. I mean to get at all the facts I can, then report through some medium again. Perhaps can control one of my children. Shall if possible. I am as much myself as I ever was. I was a mechanic laboring in the city of Providence, R.I. My name is William Hewitt. All will know me and know where I lived who will see and read this in that city. I find I am forgetful and it puzzles me to think and recall my thoughts and memories of the past, yet feel all right as I used to before being sick. Doctors here tell me "it was the medicine, the dreadful quinine that makes you feel so now; for it was a wrong remedy for you and it seriously effected your head, mind, and nerves, so that you suffer from its effects now." As far as I know this spirit state is a very desirable one. What in earth tends to trouble, is the developed conditions of beauty and comfort here, generally. I shall try to commune again before many weeks I think. Love to my dear wife, family and friends in Providence. Yours in the bonds of three links.

13. I come me does as the great spirit ables me to—same as the flowers bloom and the trees leave out and grow, as man and beast are born. Me red skin. Me am Annawon of the Wampanoag tribe—King Phillip, the big brave—the ruler. Me been a spirit many suns. As you white faces count—more than two hundred suns. Me happy. Me much like my camp ground. Many squaw and papoose here where my wigwam is. Indians plenty as leaves in trees in summer time. Me come to bless pale-face not to curse, as some red-skins want to do. Me think pale-face need blessing; they are so treacherous, deceitful and ugly. They never, hardly ever, do as they have you think they agree. Some sneak monger agreement most every time. They know how, and do now, to cheat Indian. They same as steal all his hunting ground away from Indian. Yes; me much say, pale-face need blessing good many time and often. The great spirit love red-skin. He no lie much—Indian honest, but been learned to cheat some by pale-face. Me forgive. Yes, in happy hunting ground, me am. Me send good word and peace to all pale-faces—hatchet and bow and arrow all buried—and fire-water poured out into the great waters. Indian knew not about this fire-water till pale face gave him some; then for a little of this death-drink old chief sold much land and waters of river and lake to pale-face; then soon came war, for big chief soon found out now big cheat was, and ordered braves to fight. He could no conquer such foes—much as spears of grass in the valley and trees on the hill-sides—Indian fight much, kill many white-faces and many red-skin fell to the ground. After ten moons war ended, and chief had to give more land to pay for the fight, till pale-face got all red-skin had and left him out of home, food and nation. The great spirit will look after pale-faces. Indian is a spirit and is learning truth in the upper hunting ground. He no very far away either. He much now with pale-face. God bless.

We cannot over-estimate the fervent love of liberty, the intelligent courage, and the saving common sense, with which our fathers made the greatest experiment of self-government.—Garfield.

The greatest of fools is he who imposes on himself, and in his greatest concern thinks certainly he knows that which he has least studied, and of which he is most profoundly ignorant.—Shattsbury.

A Specimen Detective Story.

A lady and a gentleman were traveling together on an English railway. They were perfect strangers to each other. Suddenly the gentleman said: "Madam, I will trouble you to look out of the window for a few minutes; I am going to make some changes in my wearing apparel." "Certainly, sir," she replied, with politeness, rising and turning her back upon him. In a short time he said: "Now, madam, my change is completed, and you may resume your seat." When the lady turned she beheld her male companion turned into a dashing lady with a heavy veil over her face. "Now, sir, or madam, whichever you like," said the lady, "I must trouble you to look out of the window, for I also have some changes to make in my apparel." "Certainly, madam," and the gentleman in ladies' attire immediately complied. "Now, sir, you may resume your seat." To his great surprise, on resuming his seat, the gentleman in female attire found his lady companion transformed into a man. He then laughed and said: "It seems that we are both anxious to avoid recognition. What have you done? I have robbed a bank." "And I," said the whilom lady, as he dexterously fastened his companion's wrists with a pair of handcuffs, "am Detective J—, of Scotland Yard, and in female apparel have shadowed you; now," drawing a revolver, "keep still!"—London Tidbits.

God does not measure the theft by the value of the thing stolen; he judges the thief.—Balzac.

To be harder than to weep—To watch than to endure.

The hardest of all griefs to bear Is grief that is not sure.

Self-will has a hard time of it when it comes into impotent connection with the constitution of things.—Whipple.

SPIRITUALIST LECTURERS.

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Mrs. R. Augusta Anthony, Albion, Mich.  
Mrs. M. C. Albee, Barton Landing, Va.  
Wm. H. Andrews, M. D., Cedar Falls, Ia.  
C. Fannie Allen, Stoneham, Mass.  
James Madison Allen, Peoria, Ill.  
Mrs. Nellie J. T. Brigham, Colerain, Mass.  
Mrs. E. H. Britten, Cheatham Hill, Manchester, Eng.  
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## MINOR TROUBLES

Doddle—"I am out of my head."  
Tiddle—"Well, don't go back."

There is something in a name. Whiskey is now called "stagger juice."

A Chicago man under the domination of kleptomaniac propensities actually took the pledge and kept it.

Frenchman—"Yes, Miss Bostonia, in the Mediterranean I sailed through schools of sardines."

Miss Bostonia—"Nonsense! How could they swim in those heavy tin boxes?"

In the course of a recent libel suit the English attorney general said: "There is at present a mania in literature, art, and philosophy, to say something which cannot be understood."

Soliloquy of an Unrecognized Genius—"There is no doubt that I am a great genius and yet not understood. Now, the only thing I don't know is whether my time is to come or whether it is past."—Fleegende Blaetter.

The minister was dining with the family, and he said to Bobby, with an amused smile. "I'm afraid, Bobby, that you haven't the patience of Job." "No, Sir," responded Bobby, who was hungry, "but Job wasn't always helped last!"—Epoch.

Fond Wife—"Why, Charlie, what are you going to bed with your hat on?" Charlie (just home from political meeting)—"Nossin' m' dear, nossin' (hic.) Just got to (hic) a little damp an'—want to (hic)—keep it from shrinkin'. Always dosh shrink (hic) meetin' night!"

"May I call on you occasionally, Miss De Lancy?" said Bionas after the dance. "We seem airily as old friends. Have I not seen you somewhere before?" "Yes," was the cutting reply, "you saw me hanging on the car-strap one day last week while you were sitting down."

The Rector—"My dear Mrs. Worledeigh, you must miss your church very much; I feel for you." Mrs. Worledeigh—"I don't miss my church as much as you suppose, for I make Janet sit at the window Sunday morning and tell me just who are going by and how they are dressed."

Chinese Sunday school teacher (reading)—"And Elijah, the prophet?" "Do you know what prophet means?" Scholar—"Yes, me know velly well." Teacher (surprised)—"Do you? Well, what is it?" Scholar—"Me buy sing f' cent, sell fifteen cent, profit ten cent."—Harper's Bazar.

Dealer—"I say, Jake, put out a sign:—Our Great G. N. P. sale begins to-day." Jake—"Why, Sir, nobody knows what that is." Dealer—"Of course they don't, neither do I; but I'll draw like a mustard plaster. Don't forget to make the letters large and plain."—Detroit Free Press.

"Where are ye livin, now, Molke?" "In Donegal street, number eleven. Come and see me." "Faith, I will!" "Ought I to come in be the air or be the front door?" "I don't care, but as I'm occupying the garret, perhaps it would be more convenient for ye to come in be the skylight."

A Brilliant Success—"Just try to frighten me; will you?" said B to M. "What for?" "I have got the hiccough, and if you frighten me it will make it go away at once." "Very well, then; here goes!" shouting at the top of his voice: "Lend me 500 francs!" "Ah! thanks; it is gone!"—Figaro.

"Now, Willie," said the Sunday school teacher, "you may tell me why Noah went into the ark?" "Cannot, ma'am." "Why, you ought to be able to guess that, don't you remember that there was a great flood coming?" "I know now." "Well, why was it?" "Somebody had borrowed her umbrella!"

A parish clerk says the Chicago Living Church, once given out that "Mr. A. and Mr. B. would preach every Sunday to all eternity," he meant alternately. Another mistake was that there would be no service next Wednesday, "has master had gone a fishing for another clergyman?" Officiating was the word intended.

The cause of ill-temper has been discovered by a dress reform lecturer who does not consider it an evidence of bad disposition. She says that "oftener than not it is owing to bodily discomfort proceeding from improper dressing, and that wives would all be sweet-tempered if they were properly attired and took sufficient exercise."

Dean Burdon, of Chichester, was recently speaking upon the nature of man as distinguished from the lower orders of creation. "Man," he remarked, is a progressive being, the others are stationary. Think, for example, of the ass! Always and everywhere it is the same creature, and you never saw and never will see a more perfect ass than you see at the present moment."—N. Y. Tribune.

An Albany teacher often finds it difficult to get the names of their parents from the young children. A little boy was asked what his father's name was, and gave the surname. He was asked what the rest of his father's name was, and said that he did not know. "Well," said the teacher, "what does your mother call him?" The boy very promptly replied, "She sometimes calls him an old crank!"

"Is the editor-in-chief in?" asked a stranger, as he sauntered into the city reporters' room at 7 o'clock in the morning. "No, Sir," replied the janitor kindly, "he does not come down so early. Is there anything I can do for you?" "Perhaps so. Are you connected with the poetical department of the paper?" "I am, Sir." "Oh! what do you do?" "I empty the waste basket, Sir!"—Milwaukee Sentinel.

"Misther O'Rourke (entering hardware store)—"The boss sint me down after a pane av glass, tin by fourteen." Waggleb clerk—"Well, Pat, I don't think I can give you a ten by fourteen, but I can let you have a fourteen by ten, if you think you can make that do." Pat (struck with a bright idea)—"Be hivens! Jist gimme won av thim, an' O'll jist turn th' sideways av it upside down, an' don't believe the boss himself ud ever know th' difference."—Toronto Grip.

Written for The Better Way.

## Spiritual Phenomena.

The point of greatest moment to mortals in connection with Spiritualism is the demonstration of the immortality of man. Through its phenomena comes man's only knowledge of life immortal; but such knowledge will be no blessing to the world, unless it leads men and women to aspire to higher manhood and womanhood, and to grow spiritually by self-effort. In this way it is superior to any existing philosophy, inasmuch as it can cultivate and strengthen the spiritual faculties in their hard conflict with the tragic realities of earth.

Modern Spiritualism is the doctrine or conviction that man has a spiritual as well as a material nature; that as a spirit he survives the death of the material body, and can manifest his presence, and can communicate intelligently with those still in the flesh. But Spiritualism has necessarily, also, for thinkers, a department of philosophy, taking within its scope all forces, causes, consequences—Life, Being, Law, Duty, Destiny, etc. Every thoughtful mind is a student here, but to some extent each has its own views, depending on information, experience, and depth of insight. The mind needs a solid foundation of fact to rest upon before it can soar into the intellectual and spiritual realms which are opened up to us by Spiritualism.

Every fair-minded investigator will tell you without the slightest hesitation that there is an overwhelming mass of evidence in favor of the reality of communication between the two worlds. You may know that your departed loved ones are living and waiting for you in the glorious land over there, and that when you lay down the garment of mortality you shall clasp their hands, gaze into their faces, feel their fond lips press to yours, listen to their loving words, and know beyond all doubt that life is the heritage of all.

Phenomena address the senses; philosophy, the reason and the imagination. Phenomena convince; philosophy perfects. Contrary to the ordinary course of nature and rules of science are the rapping and table-tipping in intelligent answers to questions; the moving of ponderable bodies at the word of command; darkened rooms are filled with lights of various forms, colors and degrees, persons are lifted and carried through the air without any visible contact. The most secret thoughts never uttered to mortals, have been freely spoken, thus proving that the working of our minds is visible to these unseen intelligences, who are more perfectly acquainted with all our ways than we are with each other. Spirit messages are written between slates hinged and bound together, in the hand-writing of the spirit in control. Mediums often speak or write in languages with which they are wholly unacquainted. By spirit communication we may learn of friends traveling far away—of their whereabouts, movements, health, etc., at the time. Thousands of wonderful cures have been wrought through medial agency; many invalids whose cases were hopeless, have been restored to health. Mediums are enabled to predict future events, that come to pass in every detail. They are controlled to write messages backwards from the last word to the beginning of the message in the handwriting of the controlling spirit. A medium's hand is used to write different languages, and further, both hands have been used at the same time, one hand writing on one subject and the other on another subject. These facts afford a knotty problem for skeptics to solve consistently with the denial of spirit presence and influence. Mediums blindfolded, who never had any previous knowledge of the art of painting, have been inspired to paint hundreds of the most beautiful and faithful portraits of persons who had passed to spirit life, of whom the mediums had no knowledge, hundreds of which have been eagerly claimed and recognized as beloved departed ones by their astonished relatives. The most sublime and delightful music, finer and grander than mortals can produce, is executed on musical instruments as they are floated in the air in full view of the spectators. Many persons who started out to assail Spiritualism—"Expose the Humbug"—were controlled by spirit power to build up the cause they came to tear down; pronounce a blessing on the cause they came to curse, much to their own consternation, and afterwards became powerful champions of the truth of spirit existence and communion. Many others are still confident that they are striving to demolish a harmful, widespread delusion, but in some instances, they find that they are warring against a deathless and invulnerable fact.

Finally, the most important phenomenon is the materialization of the spirits themselves, the actual appearing of departed persons, in perfect form and feature, with all their faculties, full of life and vigor, who are readily recognized by their friends in earth life. All these things and many more have been witnessed under the most rigid tests, by millions of intelligent witnesses, times without number, and they continue to be manifested every day through the world, and are witnessed by millions more.

There is a powerful intelligence behind all these manifestations; and it would require a greater degree of credulity to believe that they are produced by the medium alone, than to believe they are the work of exorcised spirits. If these things can be accounted for on scientific principles alone, would it not be a great acquisition to science to discover what those principles are? It is about time that the scientific wisecracks assign the cause of these phenomena, as they have threatened to do, which will not involve their theories in absurdities.

Something more is intended than the gratification of a mere idle curiosity—something more than pander to a diseased appetite for the marvelous—something more than the promulgation of oracular platitudes—something more than upsetting material objects to the admiration of the wonder lover.

What, then, is the object of spiritual communion and phenomena? What good can result from these manifestations? It is designed to draw mankind together in harmony; convince them of the immortality of the soul; increase their knowledge; make them better and happier; teach them something of the grand life and eternal progress for all beyond death's portal; and take away the fear of death.

If angels—which are mortals who have put on immortality—exist, why may not they come back to earth? Some churches hold that they can, but that only the bad ones do. But if bad ones can and do re-visit their haunts, why cannot good ones return also? In the divine economy of eternity is evil more powerful than good? It is very strange if people believe evil spirits can come to do evil on earth and that good spirits will not be permitted by the good God to come also to effect good purposes. We profess to believe both these propositions. If people will render their minds receptive of the truth, and engage in the investigation of the subject, it will appear that spirits, both good and evil, do come here upon the earth, among their friends and others to teach them good and bad and that these spirits are not infallible. Whether spirits are evil or not must be determined by what they do or say. Let the things they communicate and practice decide this matter.

It is so now that theologians will not undertake to deny the fact of spiritual phenomena, but they will assert that "the manifestations of Spiritualism are the work of devils, perpetrated by them to deceive the people." And so the mighty hosts of spirits that come back to us from the other side, bringing hope and comfort to the world, are "spirits of devils." The spirit mother who watches over her little ones on earth and with loving admonitions leading them in the ways of purity and happiness, is the "spirit of a devil." The loving wife or husband, passed on to the land of souls, who returns by any of the ways now open to the spirit world, bringing comfort and hope to the living, and urging to all uprightness and purity of life and character, is a "devil" permitted by the Good Father to deceive and lure them to their eternal ruin. It is a "devil" who speaks through the inspired lips of a Colville, and a Watson, urging man by the persuasive gift of oratory, by argument and appeal, to cast aside all evil thoughts and habits. And to "come up higher" into a realm of spiritual truth and light, where all the besetting sins and weaknesses of the flesh shall be dominated by the divine spirit of love to God and man. No, no, neighbor; devils are not engaged in that kind of work.

If the ghosts and spectres, and all the family, so-called, of spectral appearances come back again and assume the appearance of human form and human characteristics, what is the inference? That they have never died—that death has not extinguished them; that they are living still. If this lower grade of spiritual intelligences, who are the ghosts of your forefathers, come back to you, why should it not be equally reasonable to suppose that the better class of humanity also survive the matter of death, and may, under proper conditions, possibly be just as able to make their presence known to you as well as this lower class of intelligences? If the inferior human soul lives after death, and can manifest, it is not a very wide stretch of imagination to assume that the superior human souls also live after death, and are capable of making their presence known and understood by you.

Spiritualists advocate that which they know, not what they may happen to believe, or believe they believe. We have positive knowledge of the truth of Spiritualism, and the proofs are as strong as facts can make them. The facts which friends and relatives communicate to the individual, and which may be wholly unknown to every other person in the world, are related with such nicety of detail, that they establish the identity of the communicating intelligence, and the fact of a future conscious state of existence. When a medium under spirit control describes the spirit of my dear departed friend, or relative, describing the conditions under which he or she passed away, or gives a loving message that I know is characteristic of him or her, or gives some plain facts by which I can identify him or her, then I may know that I have good evidence of the continued life, intelligence and consciousness of that person. They who return to you are friends or kindred, for the most part, and they make no claim to infallibility or perfection. The law which makes it easier for them to touch the tide of your life, makes it necessary for them to be the ones to come and teach you, and they transmit their thoughts to you as best they may.

In the great law of progression and its manifold manifestations, resides all wisdom, love and truth. It is that law that assures you of future greatness and happiness, and will work out for you a destiny, the grandeur and glory of which you can but faintly comprehend and know. You can not die; you must live forever. You can not retrace your steps, nor recede in the development of your being; neither can you stand still. Therefore you must move forward, onward, and upward forever.

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## SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1.

I am Joseph Davis. I am well known in Utica. I have a brother and a wife. My wife is Mary Clarinda Davis, maiden name Phelps. My brother's name is Erasmus. Now I want Mary, my wife, to know that I am perfectly willing for anything she does. She always did do right, and I want my brother Rat to know that Sam Fisher and Frank Pierson would make good partners. Rat, I visit my office every day and I shall be glad when it again gets in running order. Love to Mary.

2.

I'm James Tackett. Mr. and Mrs. B. I died in the far west suddenly, that is suddenly to myself. You all know about it, because my friends thought I'd die when I didn't. I am going to make a better beginning here than I did on earth, if I can. Mrs. B., you used to feel very sorry for the family sometimes, and I think they'll feel the better for my dying, or getting out of my body, for I see things and know things much better than I did, and I hope won't make so many mistakes.

3.

I am Bertha Claggett, aged 19 years. I come to my mother, J. A. Claggett. I have been in their world seven years; passed over with the scarlet fever. Mother, the last thing I ever said was: "Give me a drink of water out of the blue cup." Tell Katie and Sophie, sister sends her love. I'm so much pleased with little Minnie, the new baby sister. Tell John and Fred that maybe sister can help in the new sled. Sister knows they are going to write a letter to Santa Claus and they'd better write it. Mother, I do love you all so much, and I want you and the younger ones to know it. I am happy, very happy; never more so than when ministering to you.

4.

I am Birdie Avalon Elton. I come to the only mother I ever knew, Elizabeth Elton. I was a little girl when I passed over, and sweet sister Fannie took care of me. I am so glad Leila Mae is well. She is the little sister who came after me. Tell Sarah that Clara Daman sends her love, Clara Louise Daman. Tell her also that Emma Solomon did not do well, and she may be glad that she did not marry Tommy. Dear mother and sister, the little babe whom you so kindly cared for has grown to be bright and will ever guide you into paths of peace.

5.

I am Beatrice Cecelia Welch. I come to George and Hallie Welch Elton. Dear Hallie, don't be discouraged about what happened so many years ago, and George, you should be good to Hallie and acknowledge her. Whatever may have been her temptation, it was your fault. Do right both of you, for B's sake.

6.

I am Susie O'Conner Hicks, I come to Adelaide. My mother lives in Washington down by the arsenal; you can see the arsenal from her house. Marshall works there and Johnnie is naughty. I passed away when I was five years old. Mother, uncle Dan is over here, but not in a good condition. Dollie is bright though, and is taking care of Dan. All your children, mother, join in love to you. Aunt Laura and uncle Whitehall are both here with us.

7.

I am Maude Louise Farrell. I come to my mother, Maggie Farrell. I left my sister, Essie or Ester Harding upon the earth plane. I have seen Merrill, my relative, Darling, Martha, helps me. I am a very little girl. Mother, when Clarence grows larger, please give him my part of the toys; he's so pretty, and I know he'll love me if you tell him I gave them to him. Now, mother, I'm learning many things, and expect to have a thorough education. Tell Sister Essie she must study a great deal to know as much as I do. Now, bushels of love to you all, from your own little daughter in the summerland.

8.

I am Frank La Faux. I lived in San Antonio. I come to Lettie, my mother, and to Victor, my brother. We came from France twenty years since (from Loraine) and settled here. I was burned a few years ago. Victor, you go back upon the ranch, it is the best place for you. Build a house and take mother and Caroline. Don't depend your life as master of the bar room. Tell Jacques Croix that Colonel Sante sends love and blessings and greeting. I am very happy over here, and Victor, if you want to be happy, you must live as near to God as you can.

[To those whom this message may interest: If the language is a little imperfect, you must impute it to my translation from the French.]

Humanity's friend, HENRY TUDOR VIII.]

9.

I am baby Edna Earle. I'm not monny Bidny. I've free (3) I dot dead; not by monny Bidny, wix ozer monny. I love my nice, pitty monny. Dod love her, too. I live in pitty f'ower p'ace, an' I dood dir. Oh, oo nice monny!

10.

I am Samuel Kelly. I come back to my own precious great-granddaughter. Dear little Jennie, do you remember how you

used to sit in my lap; and do you remember how you loved grandpa's hair, and what you used to say about it? Do you remember, dear Jennie, how grandpa told you to grow and be a useful woman? Grandpa loves you; oh, how much! Tell Alice she shall soon receive a message about her father. My love to Calvin, James and all inquiring friends. God bless you my own little Jennie.

11.

I am J. W. Edgar. Sister Ada, you are wrong, so wrong to reject your own little daughter's message. Help David in his search after truth. Do not close your eyes to the light of heaven. Like the great reformer, whose name clings unto me, I have taken up the work which will help enlighten the world. Sister mine, I will come to you in a circle and convince you, if you will allow me. Very earnestly do I entreat you, resist not the spirit of God.

Given through the mediumship of DR. G. A. PEIRCE, Lewiston, Maine.

12. T. M. J. T. M. J.

What of my being in the spirit spheres?

It is only the fulfilling of the law. Then do not be sad, my dear earth friends, for I am not sorry that I am here. Only one week ago to-day I was with my wife, and family of a lovely daughter named Magdalen, aged six years and a few months over, and Joseph, a darling son of four years old. No one can tell how much I loved them. My wife, too, was truly a companion, for we enjoyed ourselves together very much. Now I am a spirit and with them, which I presume they know, for I have been with them at their little private circles and made myself known by rapping and doing other things about the room. Do not weep my most dear loving friends; for you know I do still live and can be with you. Do cheer up. I can see you will get along very well with the property and money I left you. Educate the children. This I told you to be sure to do before I was born into this estate. I don't think that either of you my dears will have the fever that took me here to this life. I shall know more about this state of existence, in a few years. I do not intend to hurry. I mean to get at all the facts I can, then report through some medium again. Perhaps can control one of my children. Shall if possible. I am as much myself as I ever was. I was a mechanic laboring in the city of Providence, R.I. My name is William Hewitt. All will know me and know where I lived who will see and read this in that city. I find I am forgetful and it puzzles me to think and recall my thoughts and memories of the past, yet feel all right as I used to before being sick. Doctors here tell me "it was the medicine, the dreadful quinine that makes you feel so now; for it was a wrong remedy for you and it seriously effected your head, mind, and nerves, so that you suffer from its effects now." As far as I know this spirit state is a very desirable one. What in earth tends to trouble, is the developed conditions of beauty and comfort here, generally. I shall try to commune again before many weeks I think. Love to my dear wife, family and friends in Providence. Yours in the bonds of three links.

13.

I come me does as the great spirit ables me to—same as the flowers bloom and the trees leave out and grow, as man and beast are born. Me' red skin. Me am Annawon of the Wampanoag tribe—King Phillip, the big brave—the ruler. Me been a spirit many suns. As you white faces count—more than two hundred suns. Me happy. Me much like my camp ground. Many squaw and pappoose here where my wigwam is. Indians plenty as leaves in trees in summer time. Me come to bless pale-face not to curse, as some red-skins want to do. Me think pale-face need blessing; they are so treacherous, deceitful and ugly. They never, hardly ever, do as they have you think they agree. Some sneak 'mongst agreement most every time. They knew how, and do now, to cheat Indian. They same as steal all his hunting ground away from Indian. Yes; me much say, pale-face need blessing good many time and often. The great spirit love red-skin. He no lie much—Indian honest, but been learned to cheat some by pale-face. Me forgive. Yes, in happy hunting ground, me am. Me send good word and peace to all pale-faces—hatchet and bow and arrow all buried—and fire-water poured out into the great waters. Indian knew not about this fire-water till pale face gave him some; then for a little of this death-drink old chief sold much land and waters of river and lake to pale-face; then soon came war, for big chief soon found out now big cheat was, and ordered braves to fight. He could no conquer such foes—much as spears of grass in the valley and trees on the hill-sides—Indian fight much, kill many white-faces and many red-skin fell to the ground. After ten moons war ended, and chief had to give more land to pay for the fight, till pale-face got all red-skin had and left him out of home, food and nation. The great spirit will look after pale-faces. Indian is a spirit and is learning truth in the upper hunting ground. He no very far away either. He much now with pale-face. God bless.

We cannot over-estimate the fervent love of liberty, the intelligent courage, and the saving common sense, with which our fathers made the greatest experiment of self-government.—Garfield.

The greatest of fools is he who imposes on himself, and in his greatest concern thinks certainly he knows that which he has least studied, and of which he is most profoundly ignorant.—Shattbury.

## A Specimen Detective Story.

A lady and a gentleman were traveling together on an English railway. They were perfect strangers to each other. Suddenly the gentleman said: "Madam, I will trouble you to look out of the window for a few minutes; I am going to make some changes in my wearing apparel." "Certainly, sir," she replied, with politeness, rising and turning her back upon him. In a short time he said: "Now, madam, my change is completed, and you may resume your seat." When the lady turned she beheld her male companion turned into a dashing lady with a heavy veil over her face. "Now, sir, or madam, whichever you like," said the lady, "I must trouble you to look out of the window, for I also have some changes to make in my apparel." "Certainly, madam," and the gentleman in ladies' attire immediately complied. "Now, sir, you may resume your seat," the gentleman in female attire found his lady companion transformed into a man. He then laughed and said: "It seems that we are both anxious to avoid recognition. What have you done? I have robbed a bank." "And I," said the whilom lady, as he dexterously fettered his companion's wrists with a pair of handcuffs, "am Detective J., of Scotland Yard, and in female apparel have shadowed you; now," drawing a revolver, "keep still!"—London Tidbits.

God does not measure the theft by the value of the thing stolen; he judges the thief.—Balzac.

To fear is harder than to weep—To watch than to endure. The hardest of all griefs to bear Is a grief that is not sure.

Self-will has a hard time of it when it comes into impotent connection with the constitution of things.—Whipple.

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# MINOR TROUBLES

Doddle—"I am out of my head."  
Toddle—"Well, don't go back."  
There is something in a name. Whiskey is now called "stagger juice."

A Chicago man under the domination of kleptomaniac proclivities actually took the pledge and kept it.

Frenchman—"Yes, Miss Bostonia, in the Mediterranean I sailed through schools of sardines."  
Miss Bostonia—Nonsense! How could they swim in those heavy tin boxes?

In the course of a recent libel suit the English attorney general said: "There is at present a mania in literature, art, and philosophy, to say something which cannot be understood."

Soliloquy of an Unrecognized Genius—"There is no doubt that I am a great genius and yet not understood. Now, the only thing I don't know is whether my time is to come or whether it is past."—*Ellegende Blätter.*

The minister was dining with the family, and he said to Bobby, with an amused smile, "I'm afraid, Bobby, that you haven't the patience of Job." "No, Sir," responded Bobby, who was hungry, "but Job wasn't always helped last!"—*Epoch.*

Fond Wife—"Why, Charlie! what are you going to bed with your hat on for?" Charlie (just home from political meeting)—"Noss'n' m' dear, noss'n' (hic.) Just got it (hic) a little damp an—sh—want to sh—keep it from shrinkin'. Always dosh shrink (hic) meetin' night."

"May I call on you occasionally, Miss De Lancy?" said Bionas after the dance. "We seem air a ty as old friends. Have I not seen you somewhere before?" "Yes," was the cutting reply, "you saw me hanging on the car-strap one day last week while you were sitting down."

The Rector—"My dear Mrs. Worldeigh, you must miss your church very much; I feel for you." Mrs. Worldeigh—"I don't miss my church as much as you suppose, for I make Janet sit at the window Sunday morning and tell me just who are going by and how they are dressed."

Chinese Sunday school teacher (reading)—"And Elijah, the prophet"—"Do you know what prophet means?" Teacher—"Yes, me know velly well." Teacher (surprised)—"Do you? Well, what is it?" Scholar—"Me buy sing fi cent, sell fifteen cent, profit ten cent."—*Harper's Bazar.*

Dealer—"I say, Jake, put out a sign:—Our great G. X. P. Q. sale begins to-day." Jake—"Why, Sir, nobody knows what that is." Dealer—"Of course they don't, neither do I; but I'll draw like a mustard plaster. Don't forget to make the letters large and plain."—*Detroit Free Press.*

"Where are ye livin, now, Molke?" "In Donegal street, number eleven. Come and see me." "Faith, I will!" "Ought I to come in be the air or be the front dir?" "I don't care, but as I'm occupying the garret, perhaps it would be more convenient for ye to come in be the skylight."

A Brilliant Success—"Just try to frighten me; will you?" said B to M—"What for?" "I have got the hiccough, and if you frighten me it will make it go away at once." "Very well, then; here goes!" shouting at the top of his voice: "Lend me 500 francs!" "Ah! thanks; it is gone!"—*Figaro.*

"Now, Willie," said the Sunday school teacher, "you may tell me why Noah went into the ark?" "Cannot, ma'am." "Why, you ought to be able to guess that, don't you remember that there was a great flood coming?" "I know now." "Well, why was it?" "Somebody had borrowed her umbrella!"

A parish clerk says the Chicago Living Church, once given out that "Mr. A. and Mr. B. would preach every Sunday to all eternity," he meant alternately. Another mistake was that there would be no service next Wednesday, "kiss master had gone a fishing for another clergyman." Officiating was the word intended.

The cause of ill-temper has been discovered by a dress reform lecturer who does not consider it an evidence of bad disposition. She says that "offener than not it is owing to bodily discomfort proceeding from improper dressing, and that wives would all be sweet-tempered if they were properly attired and took sufficient exercise."

Dean Burgon, of Chichester, was recently speaking upon the nature of man as distinguished from the lower orders of creation. "Man," he remarked, is a progressive being, the others are stationary. Think, for example, of the ass! Always and everywhere it is the same creature, and you never saw and never will see a more perfect ass than you see at the present moment."—*N. Y. Tribune.*

An Albany teacher often finds it difficult to get the names of their parents from the young children. A little boy was asked what his father's name was, and gave the surname. He was asked what the rest of his father's name was, and said that he did not know. "Well," said the teacher, "what does your mother call him?" The boy very promptly replied, "She sometimes calls him an old crank!"

"Is the editor-in-chief in?" asked a stranger, as he sauntered into the city reporters' room at 7 o'clock in the morning. "No, Sir," replied the janitor kindly, "he does not come down so early. Is there anything I can do for you?" "Perhaps so. Are you connected with the poetical department of the paper?" "I am, Sir." "Oh! what do you do?" "I empty the waste basket, Sir!"—*Milwaukee Sentinel.*

# Written for The Better Way.

**Spiritual Phenomena.**  
The point of greatest moment to mortals in connection with Spiritualism is the demonstration of the immortality of man. Through its phenomena comes man's only knowledge of life immortal; but such knowledge will be no blessing to the world, unless it leads men and women to aspire to higher manhood and womanhood, and to grow spiritually by self-effort. In this way it is superior to any existing philosophy, inasmuch as it can cultivate and strengthen the spiritual faculties in their hard conflict with the tragic realities of earth.

Modern Spiritualism is the doctrine or conviction that man has a spiritual as well as a material nature; that a spirit survives the death of the material body, and can manifest his presence, and can communicate intelligently with those still in the flesh. But Spiritualism has necessarily, also, for thinkers, a department of philosophy, taking within its scope all forces, causes, consequences—Life, Being, Law, Duty, Destiny, etc. Every thoughtful mind is a student here, but to some extent each has its own views, depending on information, experience, and depth of insight. The mind needs a solid foundation of fact to rest upon before it can soar into the intellectual and spiritual realms which are opened up to us by Spiritualism.

Every fair-minded investigator will tell you without the slightest hesitation that there is an overwhelming mass of evidence in favor of the reality of communication between the two worlds. You may know that your departed loved ones are living and waiting for you in the glorious land over there, and that when you lay down the garment of mortality you shall clasp their hands, gaze into their faces, feel their fond lips press to yours, listen to their loving words, and know beyond all doubt that life is the heritage of all.

Phenomena address the senses; philosophy, the reason and the imagination. Phenomena convince; philosophy perfects. Contrary to the ordinary course of nature and rules of science are the rapping and table-tipping in intelligent answers to questions; the moving of ponderable bodies at the word of command; darkened rooms are filled with lights of various forms, colors and degrees, persons are lifted and carried through the air without any visible contact. The most secret thoughts never uttered to mortals, have been freely spoken, thus proving that the working of our minds is visible to these unseen intelligences, who are more perfectly acquainted with all our ways than we are with each other. Spirit messages are written between slates hinged and bound together, in the hand-writing of the spirit in control. Mediums often speak or write in languages with which they are wholly unacquainted. By spirit communication we may learn of friends traveling far away—of their whereabouts, movements, health, etc., at the time. Thousands of wonderful cures have been wrought through medial agency; many invalids whose cases were hopeless, have been restored to health. Mediums are enabled to predict future events, that come to pass in every detail. They are controlled to write messages backwards from the last word to the beginning of the message in the handwriting of the controlling spirit. A medium's hand is used to write different languages, and further, both hands have been used at the same time, one hand writing on one subject and the other on another subject. These facts afford a knotty problem for skeptics to solve consistently with the denial of spirit presence and influence. Mediums blindfolded, who never had any previous knowledge of the art of painting, have been inspired to paint hundreds of the most beautiful and faithful portraits of persons who had passed to spirit life, of whom the mediums had no knowledge, hundreds of which have been eagerly claimed and recognized as beloved departed ones by their astonished relatives. The most sublime and delightful music, finer and grander than mortals can produce, is executed on musical instruments as they are floated in the air in full view of the spectators. Many persons who started out to assail Spiritualism—"Expose the Humbug"—were controlled by spirit power to build up the cause they came to tear down; pronounce a blessing on the cause they came to curse, much to their own consternation, and afterwards became powerful champions of the truth of spirit existence and communion. Many others are still confident that they are striving to demolish a harmful, widespread delusion, but in some instances, they find that they are warring against a deathless and invulnerable fact.

Finally, the most important phenomenon is the materialization of the spirit itself, the actual appearing of departed persons, in perfect form and feature, with all their faculties, full of life and vigor, who are readily recognized by their friends in earth life. All these things and many more have been witnessed under the most rigid tests, by millions of intelligent witnesses, times without number, and they

continue to be manifested every day through the world, and are witnessed by millions more.

There is a powerful intelligence behind all these manifestations, and it would require a greater degree of credulity to believe that they are produced by the mediums alone, than to believe they are the work of exorcised spirits. If these things can be accounted for on scientific principles alone, would it not be a great acquisition to science to discover what those principles are? It is about time that the scientific wisecracks assign the cause of these phenomena, as they have threatened to do, which will not involve their theories in absurdities.

Something more is intended than the gratification of a mere idle curiosity—something more than pandering to a diseased appetite for the marvelous—something more than the promulgation of oracular platitudes—something more than upsetting material objects to the admiration of the wonder lover.

What, then, is the object of spiritual communion and phenomena? What good can result from these manifestations? It is designed to draw mankind together in harmony; convince them of the immortality of the soul; increase their knowledge; make them better and happier; teach them something of the grand life and eternal progress for all beyond death's portal; and take away the fear of death.

If angels—which are mortals who have put on immortality—exist, why may not they come back to earth? Some churches hold that they can, but that only the bad ones do. But if bad ones can and do revisit their haunts, why cannot good ones return also? In the divine economy of eternity is evil more powerful than good? It is very strange if people believe evil spirits can come to do evil on earth and that good spirits will not be permitted by the good God to come also to effect good purposes. We profess to believe both these propositions. If people will render their minds receptive of the truth, and engage in the investigation of the subject, it will appear that spirits, both good and evil, do come here upon the earth, among their friends and others to teach them good and bad and that these spirits are not infallible. Whether spirits are evil or not must be determined by what they do or say. Let the things they communicate and practice decide this matter.

It is so now that theologians will not undertake to deny the fact of spiritual phenomena, but they will assert that "the manifestations of Spiritualism are the work of devils, perpetrated by them to deceive the people." And so the mighty hosts of spirits that come back to us from the other side, bringing hope and comfort to the world, are "spirits of devils." The spirit mother who watches over her little ones on earth and with loving admonitions leading them in the ways of purity and happiness, is the "spirit of a devil." The loving wife or husband, passed on to the land of souls, who returns by any of the ways now open to the spirit world, bringing comfort and hope to the living, and urging to all uprightness and purity of life and character, is a "devil" permitted by the Good Father to deceive and lure them to their eternal ruin. It is a "devil" who speaks through the inspired lips of a Colville, and a Watson, urging man by the persuasive gift of oratory, by argument and appeal, to cast aside all evil thoughts and habits. And to "come up higher" into a realm of spiritual truth and light, where all the besetting sins and weaknesses of the flesh shall be dominated by the divine spirit of love to God and man. No, no, neighbor; devils are not engaged in that kind of work.

If the ghosts and spectres, and all the family, so-called, of spectral appearances come back again and assume the appearance of human form and human characteristics, what is the inference? That they have never died—that death has not extinguished them; that they are living still. If this lower grade of spiritual intelligences, who are the ghosts of your forefathers, come back to you, why should it not be equally reasonable to suppose that the better class of humanity also survive the matter of death, and may, under proper conditions, possibly be just as able to make their presence known to you as well as this lower class of intelligences? If the inferior human soul lives after death, and can manifest, it is not a very wide stretch of imagination to assume that the superior human souls also live after death, and are capable of making their presence known and understood by you.

Spiritualists advocate that which they know, not what they may happen to believe, or believe they believe. We have positive knowledge of the truth of Spiritualism, and the proofs are as strong as facts can make them. The facts which friends and relatives communicate to the individual, and which may be wholly unknown to every other person in the world, are related with such nicety of detail, that they establish the identity of the communicating intelligence, and the fact of a future conscious state of existence. When a medium under spirit control describes the spirit of my dear departed friend, or relative, describing the conditions under which he or she passed away, or gives a loving message that I know is characteristic of him or her, or gives some plain facts by which I can identify him or her, then I may know that I have good evidence of the continued life, intelligence and consciousness of that person. They who return to you are friends or kindred, for the most part, and they make no claim to infallibility or perfection. The law which makes it easier for them to touch the tide of your life, makes it necessary for them to be the ones to come and teach you, and they transmit their thoughts to you as best they may.

In the great law of progression and its manifold manifestations, resides all wisdom, love and truth. It is that law that assures you of future greatness and happiness, and will work out for you a destiny, the grandeur and glory of which you can but faintly comprehend and know. You can not die; you must live forever. You can not retrace your steps, nor recede in the development of your being; neither can you stand still. Therefore you must move forward, onward, and upward forever.

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